The Journal of Historical Review

Volume 15, Number 2 March / April 1995

'No Gas Chambers' Says Japan's Marco Polo *Magazine: Boycott Campaign Kills Major Monthly*

The U.S. Holocaust Memorial Museum: A Costly and Dangerous Mistake

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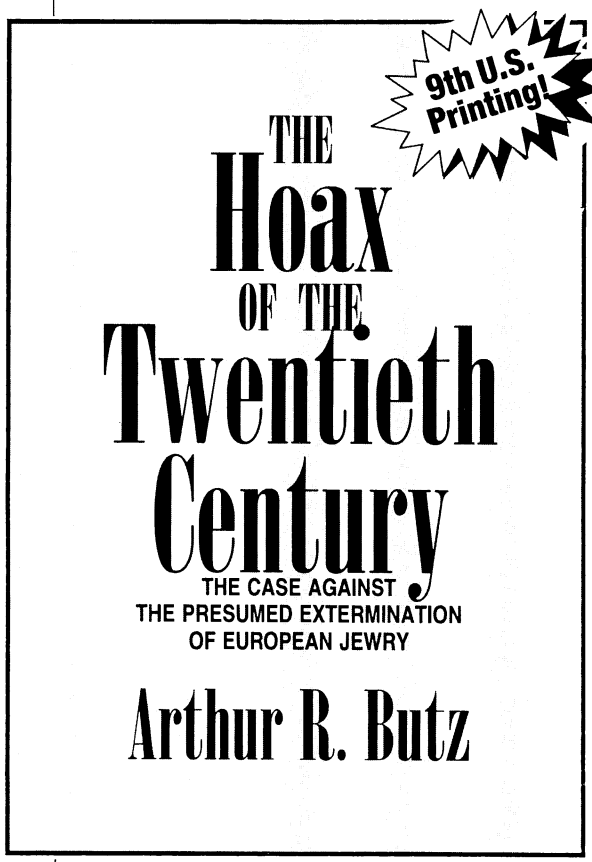
— And More —

The Unsurpassed Standard Refutation

THE HOAX OF THE TWENTIETH CENTURY

THE CASE AGAINST THE PRESUMED EXTERMINATION OF EUROPEAN JEWRY



Yehuda Bauer and Prof. Moshe Davis agreed that there is a "recession in guilt feeling" over the Holocaust, encouraged by fresh arguments that the reported extermination of six million Jews during World War II never took place... "You know, it's not difficult to fabricate history," Davis added. —Chicago *Sun-Times*, Oct. 25, 1977

You can't discuss the truth of the Holocaust. That's a distortion of freedom of speech. The U.S. should emulate West Germany, which outlaws such public exercises. —Franklin Littell, Temple University. Quoted in: *Jerusalem Post*, weekly edition, Oct. 19-25, 1980

IN SPITE OF THE MANY IMPORTANT BREAKTHROUGHS in Revisionist scholarship since it was first published in 1976, Dr. Butz' pathbreaking study remains unsurpassed as the standard scholarly refutation of the Holocaust extermination story.

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Maligned by people who have made no effort to read it, denounced by those unable to refute its thesis, ***The Hoax of the Twentieth Century*** has sent shock waves through the academic and political world. So threatening has it been to the international Holocaust lobby that its open sale has been banned in several countries, including Israel, Germany and Canada.

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Now in its ninth US printing, this semi-underground best seller remains the most widely read Revisionist work on the subject — must reading for anyone who wants a clear picture of the scope and magnitude of the historical cover-up of the age.

Dr. Arthur R. Butz was born and raised in New York City. He received his Bachelor of Science and Master of Science degrees in Electrical Engineering from the Massachusetts Institute of Technology. In 1965 he received his doctorate in Control Sciences from the University of Minnesota. In 1966 he joined the faculty of Northwestern University (Evanston, Illinois), where he is now Associate Professor of Electrical Engineering and Computer Sciences. Dr. Butz is the author of numerous technical papers. Since 1980 he has been a member of the Editorial Advisory Committee of *The Journal of Historical Review*, published by the Institute for Historical Review.

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Visitors line up to enter the U.S. Holocaust Memorial Museum

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'No Gas Chambers' Says Influential Japanese Magazine

Jewish-Zionist Boycott Campaign Shuts Down Prominent Monthly

Under the provocative headline, "The Greatest Taboo of Postwar World History: There were no Nazi 'Gas Chambers'," a ten-page revisionist article appeared in the February 1995 issue of *Marco Polo*, an influential and reputable Japanese magazine.

Packed with advertising for luxury goods by major international firms, and sprinkled with photographs of pretty young women, *Marco Polo* is a slick, 250,000-circulation monthly aimed at men in their 20s and 30s. Founded in 1991, the current affairs feature magazine is issued by the Bungei Shunju company, one of Japan's most prestigious publishing firms.

Besides *Marco Polo*, the company publishes nine weekly and monthly magazines, which are among the most influential in Japan. It is also the Japanese publisher of the Anne Frank *Diary*, which has sold nearly five million copies in that country.

But this is a "good news, bad news" story. It wasn't long before the publisher capitulated to an international Jewish-Zionist boycott and pressure campaign, and shut down the magazine for good.

The article, written by 38-year-old neurology physician Dr. Masanori Nishioka, was published only after *Marco Polo* staff members spent five months checking the author's sources, conducting additional research, and carefully editing the text.

It appeared with an introductory endorsement by *Marco Polo*:

On January 27th, the Auschwitz concentration camp celebrates the 50th anniversary of its 'liberation.' However, here the greatest taboo of postwar history is hiding. In fact the 'Holocaust' — the idea that Jews were slaughtered by the Nazis — has begun to be the subject of serious doubt. There is no doubt that many Jews died tragically. Since the war, it has been shown that none of the concentration camps in the west had gas chambers. Only those in the East are now said to have had them. However, these gas chambers are not sealed properly. From a scientific point of view, the gas used could hardly have been adequate for large-scale killing. In fact, in Europe and the United States questions of this kind have generated considerable journalistic activity. Even a number of Jewish scholars themselves have doubts. Why is it that only Japan's mass media does not write about this problem? Astonishing history investigated single-handedly by a young physician!

Calling the Holocaust a "fabrication," Nishioka wrote that "the story of 'gas chambers' was used as propaganda for the purposes of psychological warfare," and is "nothing more than a transformation, without verification, of wartime 'gas chamber' stories into 'history'." He also wrote:

The "gas chambers" currently open to the public at the remains of the Auschwitz concentration camp in Poland are a postwar fabrication built either by the Polish Communist regime or by the Soviet Union, which controlled the country. Neither at Auschwitz nor anywhere else in the territory controlled by the Germans during the Second World War was there even one "mass extermination of Jews" in "gas chambers."

Hundreds of thousands of Jews, affirms Nishioka, perished in the camps as a result of disease due to unhygienic conditions, but not as a consequence of an extermination policy. "Neither Hitler nor the Nazi leadership ever planned the 'extermination' of the Jews," he wrote.

Nishioka points out that a chamber at the Dachau concentration camp, which American propagandists portrayed as a "gas chamber" used to kill prisoners, was actually a non-homicidal delousing chamber. He also presents considerable evidence to show that the "gas chamber" shown to tourists at Auschwitz was built by Communists after the war.

In support of his arguments, Nishioka cites a number of historians and various scholarly books and articles. Among them are several published by the IHR, including Dr. Arthur Butz' classic, *The Hoax of the Twentieth Century*, and Dr. Wilhelm Stäglich's *Auschwitz: A Judge Looks at the Evidence*.

Nishioka also mentions American revisionist writers Mark Weber and Ted O'Keefe.

In addition, last August Nishioka visited Poland to inspect the former concentration camps of

Auschwitz (including Birkenau) and Majdanek. Among the photographs accompanying the article are five taken by him during that visit. Two show the "crematory chimney" at the Auschwitz I camp. As these photos make clear, the free-standing chimney is an obvious dummy, not connected to a crematory or even a building.

Comparing the wartime fate of Europe's Jews with that of Chinese killed by Japanese troops, and the victims of American atomic bombings of Japanese cities, Nishioka concludes his article with an expression of sympathy for the "tragic deaths" of many European Jews.

Initial Resistance

Jewish-Zionist groups responded to the article with characteristic speed and ruthlessness. Through its embassy in Tokyo, the Israeli government formally protested to the Japanese government, while the Simon Wiesenthal Center of Los Angeles mounted a boycott campaign against the Bungei Shunju company.

The magazine's initial response was a statement defending the provocative article. In explaining his decision to publish it, *Marco Polo* editor Kazuyoshi Hanada — one of Japan's most prominent journalists — said that Dr. Nishioka had found evidence to show that standard views about gassings of Jews are not accurate. "We would not run an article we thought was wrong," Hanada said on Jan. 24.

"It's not good for everything about a certain subject to be taboo," he added. "Maybe Israelis and Japanese have different ways of thinking about that." Hanada even asked Nishioka to contribute additional articles to future issues of his magazine.

Hanada become editor of *Marco Polo* in April 1994, after having served as editor of *Shukan Bunshun*, another Bungei Shunju magazine. Under his editorship, *Shukan Bunshun* attained the highest circulation of any weekly magazine in Japan. In recent months, Hanada has appeared on television as a commentator.

Marco Polo also generously announced that it would welcome a rebuttal of Nishioka's article, offering both the Wiesenthal Center and the Israeli embassy an opportunity to respond with a ten-page article of its own. The offer was promptly and predictably rejected.

Rabbi Abraham Cooper, deputy chief of the Wiesenthal Center, said: "Their [revisionists'] goal is to get debate going. They're seeking to give legitimacy to their view." In a Jan. 25 letter, the Israeli embassy wrote to the publisher: "If your magazine is going to take a neutral observer position, that of a courtroom trial, in which both sides' arguments and claims are to be introduced, we must decline."

The Wiesenthal Center mounted an international boycott campaign against *Marco Polo* advertisers, and quickly succeeded in persuading major firms — including Volkswagen, Cartier, Philip Morris, Mitsubishi Motors and Mitsubishi Electric — to cancel their advertising.

Front cover of the February 1995 issue of *Marco Polo* magazine that featured Dr. Nishioka's ten-page article, "The Greatest Taboo of Postwar World History: There were no Nazi 'Gas Chambers'." As a result of an international Jewish pressure and boycott campaign, the slick 250,000-circulation monthly was killed.

Accompanying the economic arm-twisting was a propaganda barrage with the usual smears. The Wiesenthal Center put out the falsehood that Dr. Nishioka never visited the site of any wartime German concentration camp. This lie was widely repeated, such as in a *Chicago Tribune* report (Jan. 25) from its Tokyo-based staff writer Merrill Goozner.

As a result of the campaign, the Japanese government on Jan. 30 issued a statement calling the *Marco Polo* article "extremely improper." A Foreign Ministry official added that Japanese embassies and consulates around the world would be

instructed about the government's "position on the Holocaust."

Capitulation

Under such pressure, it didn't take long for the publishing company to capitulate. On Jan. 30 Bungei Shunju issued a statement of apology: "We ran an article that was not fair to the Nazi massacre of Jewish people, and by running the article, we caused deep sorrow and hardship for Jewish society and related people."

Marco Polo magazine didn't just surrender. It committed *Hara Kiri*.

At a packed news conference on Feb. 2 with Wiesenthal Center deputy director Rabbi Abraham Cooper, Bungei company president Kengo Tanaka formally apologized for causing Jews "immeasurable pain" by publishing Nishioka's article. To atone for its grievous sin, Tanaka said he had closed down the offending magazine for good, and had relieved the responsible staff members of their duties. All remaining copies of the February issue were being recalled and destroyed.

'Hit By a Steel Bat'

"We came to know of the very deep pain and agony inflicted by the *Marco Polo* article," said Tanaka, who acknowledged that the decision to shut down the magazine was made in response to protests from the Israeli government and Jewish organizations.

"I have realized how much anger and sorrow this article has caused within Jewish society. I feel like I've been woken up after being hit by a steel bat. I truly regret that we ran the article," said Tanaka. "As a country that hopes to become more international, Japan must recognize the plight of Jews."

Rabbi Cooper of the Wiesenthal Center praised Tanaka's action as "serious and unprecedented," and announced that the Center was calling off its economic boycott against Bungei.

Tanaka's craven repentance apparently was not enough, however. On Feb. 14, he resigned as president of Bungei Shunju.

A dissenting voice broke the tranquility of the canned news conference. Journalist, author and revisionist researcher Aiji Kimura loudly harangued Cooper and demanded that the company president explain specifically what was inaccurate about Nishioka's article. Kimura also defended historical revisionism, speaking of its peaceful, truth-seeking motivation. Hundreds of fellow journalists responded to his remarks with spontaneous applause and expressions of agreement.

Kimura is a leftist journalist who worked for years at the NTV television station in Tokyo. He has written several books, including a highly critical treatment of the US-Japanese role in the Gulf War. Last November Kimura visited the IHR office in southern California, where he conducted a videotape interview with *Journal* editor Weber.

Controversy Continues

At a news conference on Feb. 1, Dr. Nishioka sharply condemned the unfair suppression of one side of an important debate. "*Marco Polo* was crushed by Jewish organizations using advertising [pressure], and Bungei obliged," he said.

Nishioka said he welcomes criticism of his work, but feels "deep anger" over the publisher's decision to kill the magazine. "The publisher announced that the story lacked fairness without consulting me. I oppose such a move as it imposes control on freedom of speech."

"Listen," he said, "I had no intention of defending the Nazis in the article. I was just going to introduce the fact that there are still such arguments and unsolved questions on the Holocaust."

Operating much as it does in the United States, the "smearbund" has been hard at work in Japan. An opinion piece, "Rewriting History," by Michael Hoffman in the English-language *Mainichi Daily News*, Feb. 5, attempted to refute Nishioka's article. As a key piece of evidence "proving" the Holocaust story, it cited the familiar postwar "confession" of Auschwitz commandant Rudolf Höss. (As revisionists have repeatedly pointed out, and as Holocaust historians quietly acknowledge, this "confession" is packed with major falsehoods, and was obtained by torture.)

Also writing in the *Mainichi Daily News*, columnist David Benjamin (Feb. 15) smeared Dr. Nishioka as "a notorious pest" and "anti-Semitic crackpot" who writes "drivel" and furthers a "neo-Nazi thesis."

In an article about the *Marco Polo* controversy, the Japanese magazine *Aera* told readers that IHR *Journal* editor Weber had remarked that "Hitler is a philosophical leader of the 20th century." This falsehood is based on a mangled paraphrase of a quotation by American writer George Will, who had misrepresented remarks made by Weber during a luncheon meeting. This spurious quote appeared in an August 1993 syndicated column by Will. (For more about this, see the Nov.–Dec. 1993 *Journal*.)

More thoughtful voices are also being heard in Japan.

A reputable but aggressively leftist monthly magazine, *Uwasa No Sinsoh*, has been notably sympathetic to the revisionist view. A revisionist article by Aiji Kimura was published in the Sept. 1994 issue, and a short, pro-Nishioka article appeared in the March 1995 issue. Moreover, the editor has permitted readers to debate specific revisionist points

in the magazine's letters section.

A rather sympathetic interview with Nishioka appeared in the March 8 issue of the weekly Japanese magazine *Spa*.

A professor at Doshisha University, Ken'ichi Asano, wrote about the "*Marco Polo* problem" in the April 1995 issue of the Japanese monthly magazine *Ushio*. While avoiding any concrete discussion of revisionist views, Asano criticized Bungei Shunju's handling of the "problem."

Another monthly magazine, *Tsukuru*, ran four articles on the *Marco Polo* furor, including one by Nishioka based on an interview. In a lengthy article in the April issue, journalist Shoko Egawa criticized the Wiesenthal Center and the Bungei Shunju company for curtailing free speech, even though she does not support Nishioka's views. "This [*Marco Polo*] incident will make issues involving Jews completely taboo," she wrote. "Even if the issue was not Holocaust denial, criticisms of Jews will disappear for a while from the media. There is a great danger that this will create new prejudice or discrimination against Jews."

Several articles on the *Marco Polo* incident, most of them quite critical, appeared in the biweekly magazine *Sapio*. In one, though, prominent journalist Hajime Takano wrote that the incident "revealed the shallow depth of free speech in Japan," and cautioned: "The media, which should defend freedom of speech, should not make any issue taboo."

Japan's most prestigious daily paper, *Asahi Shimbun*, published a very detailed feature article about the "Marco Polo problem" in its Feb. 23 issue. While generally critical, it accurately quoted comments by Nishioka, Kimura and Prof. Keiichi Tsuneishi of Kanagawa University. Tsuneishi is a respected scholar of Japan's secret wartime "731 Unit" in China, and an acknowledged expert of chemical warfare. He is regarded as a leftist. While believing that an extermination was carried out by the Nazis, Tsuneishi cast doubt on the claim that Zyklon B was used to kill Jews, as alleged, pointing out that the Nazis had more effective poison gases at their disposal.

Japanese television coverage of the *Marco Polo* "problem' has generally been timid and reserved, especially by NHK and TBS. However, Fuji-TV, which is regarded as rather conservative, broadcast a half-hour report, Feb. 3, during which a German journalist strongly criticized Nishioka's article, saying that it would not be permitted in Germany because it is equivalent to "encouraging murder." In the same broadcast, though, a renowned journalist affirmed the right of Nishioka and other revisionists to publicize their views, and a prominent non-fiction writer, Naoki Inose, expressed the view that Japanese periodicals should report on controversial aspects of the Holocaust issue in an open and responsible manner.

At the Feb. 18 news conference in Tokyo. From left to right: Aiji Kimura; Dr. Masanori Nishioka; Prof. Keiichi Tsuneishi; the translator; David Cole.

Cole in Japan

At the invitation of Japanese revisionists, American Jewish researcher David Cole flew to Japan to explain that the Wiesenthal Center does not speak for most Americans, or even all Jews. (Cole, a young filmmaker who addressed the 1992 and 1994 IHR Conferences, made the video "David Cole Interviews Dr. Franciszek Piper." See the review in the March–April 1993 *Journal*.)

Cole spoke at two Tokyo news conferences, Feb. 15 and Feb. 18. About 70 journalists attended each meeting (paying $20 each). At the second news conference, he was joined by Dr. Nishioka and Prof. Tsuneishi.

With the exception of two reporters from the *Asahi Shimbun* (a major rival of Bungei Shunju), the journalists were friendly and receptive. "What a contrast to the mud-slinging and name-calling of journalists in the United States," Cole later commented.

The conferences were ably organized by the energetic Kimura, who had arranged for interpreters and dubbed television showings of both Cole's video and the March 1994 "Donahue" show on which Cole had appeared. Each journalist was also provided with information packets that included IHR leaflets and other revisionist materials.

As a result of these news conferences, articles mentioning Cole appeared in several Japanese-language daily papers. In addition, he conducted about ten interviews with individual journalists of weekly and monthly periodicals. (An IHR statement on the

Marco Polo incident generated additional interest among Japanese journalists.)

In Japan, Cole reports, Holocaust revisionists tend to be leftist. Because Anne Frank and her *Diary* are very well known there, Bergen-Belsen seems to be as familiar as Auschwitz.

A Learning Experience

Japan's English-language and Japanese-language press has given extensive and detailed coverage to the *Marco Polo* incident, informing citizens of the world's second most important economic power of the existence of the revisionist view of the Holocaust story, and reporting in detail on the bigoted campaign waged by a powerful alien lobby. One result of all this is that the English-language term "revisionism" has now entered the general Japanese vocabulary as a loan word, joining such words as "businessman" and "weekend."

Dr. Masanori Nishioka, author of the headline-making *Marco Polo* article, answers a reporter's question at the Feb. 18 news conference while Prof. Keiichi Tsuneishi of Kanagawa University listens.

"Holocaust Pressure Groups Shut Down Japan's *Marco Polo* Magazine," a 30-page IHR **Special Report** is now available. It includes a translation of a lengthy portion of Dr. Nishioka's headline-making *Marco Polo* article, facsimile copies of numerous reports on the *Marco Polo* furor from American and Japanese English-language newspapers, and other material. This report is available from the IHR for a minimum donation of $20.

American newspapers and magazines repeatedly assert that the Japanese hold "stereotyped" views about "the Jews," and frequently disparage them for thinking that Jews wield enormous power around the world, severely punishing anyone who defies their interests. The murder/suicide of *Marco Polo* magazine is unlikely to disabuse many Japanese of such "stereotyped" views.

As in the United States, Japanese are expected to engage in a kind of Orwellian "doublethink," simultaneously taking to heart the harsh lesson of *Marco Polo*'s demise, while regarding those who forced the execution as feeble victims.

In fact, the *Marco Polo* incident once again dramatically shows how a well-financed and highly effective international Jewish-Zionist network strives ruthlessly to punish those who threaten its interests.

Many Japanese journalists, editors and intellectuals are privately offended by the arrogant strong-arm methods used by the Zionist-Jewish lobby to suppress free speech and open debate. The Wiesenthal Center campaign ironically may actually increase anti-Jewish sentiment in Japan. Because of fear and intimidation, though, for the time being anyway, this widespread indignation finds little public expression.

In Japan, a long struggle for historical truth and open inquiry about a key chapter of twentieth century world history has begun in dramatic fashion.

What One Man Can Accomplish

Dr. Nishioka's Activism

Dr. Nishioka is no stranger to controversy.

For several years prior to the recent publication of his controversial *Marco Polo* article, his thoughtful letters in one of Japan's leading English-language daily papers generated thoughtful, spirited debate about key chapters of twentieth century history.

Armed with a few books from the IHR catalog and some back issues of the *Journal*, in 1989 he began contesting the prevailing view of Second World War history, and especially the background to the US-Japan East Asia conflict. (At the same time, Nishioka has been very critical of Japanese wartime treatment of American and other Allied prisoners of war. With a keen concern for environmental issues, he has also been critical of Japanese environmental policies, including nuclear power plant construction.)

'Drastic Revision Needed'

In a letter of some 15 column inches published in the "Reader's Forum" section of the *Mainichi Daily News*, Aug. 23, 1989, Nishioka cited Hitler's Dec. 11, 1941, speech as an example of suppressed history. As Nishioka pointed out, the German leader on that occasion spoke at length about the origins of the global conflict, and gave a detailed justification for his decision to declare war against the United States. "Reading this complete text must convince you that the history of WWII needs drastic revision," wrote Nishioka.

He went on to point out that the first publication anywhere of a complete and accurate text in English of this critically important historic document was in the Winter 1988–89 *Journal of Historical Review.* He urged *MDN* readers to write to the IHR for the text, and he provided the IHR's address.

Reaction was swift and predictable. In a letter published four days later, Michael Les Benedict, identified as a professor of history at the Kobe branch of Ohio State University, attacked the "Institute for Historical Studies" as a "neo-Nazi organization which has been formally condemned by the American Historical Association, for falsifying history and violating the ethics of the profession."

In a lengthy letter of response (August 31), Nishioka calmly restated his earlier position and cited further evidence for his views. For example, he mentioned the work of American Pulitzer-prize winning historian John Toland (who addressed the 1990 IHR Conference), as well as David Hoggan's book, *The Forced War*, noting that it is published by the IHR.

Nishioka also quoted extensively from the IHR leaflet, "The Holocaust: Let's Hear Both Sides," and once again gave the IHR's address. Comparing professional historians such as Benedict to the "Ministry of Truth" of George Orwell's *1984*, Nishioka explained "this is why I listen to the voices of revisionists such as the IHR."

In a shorter letter that appeared Oct. 8, 1989, and citing information obtained in the meantime from the IHR, Nishioka informed MDN readers that the IHR is "most certainly not a 'neo-Nazi' organization," and that the claim that the IHR has been "formally condemned by the American Historical Association is a fabrication."

Chris Lock of Osaka joined the discussion with a pro-revisionist letter published Sept. 12, 1989, in which he wrote: "The IHR is not anti-Semitic. It is a peaceful, non-militant organization that merely tries to get to the truth in historical matters." Following another attack on the IHR by Robert Pon of Hong Kong, Lock responded on Oct. 13, 1989.

"Reading the literature of the IHR," wrote Lock, "one soon sees there is nothing pro-Nazi, pro-Hitler or anti-Semitic about it. Their aim is to try to find the causes of war so that having found the causes, war can be eliminated."

Further letters denouncing or defending the IHR followed. Although Nishioka's main interest is in contemporary Japanese history, letters by Nishioka have dealt with topics as diverse as the origins of the Second World War, censorship and control of the media, the role of the US Central Intelligence Agency, and the Holocaust story. Including those written by Nishioka himself, well over 60 letters have been published on these and other historical topics.

'Neo-Nazi Materials'

More than three years later, Anthony Schaeffer reminded MDN readers, in a letter about an entirely different subject that appeared December 18, 1992, of Nishioka's "past use of neo-Nazi materials," a reference to IHR *Journal* articles and books. This false charge was echoed by Doug Blumbren in a letter published March 23, 1993, in which he parenthetically referred to Nishioka's "use of neo-Nazi material from the Institute of Historical Research."

Chris Lock joined in again (MDN, April 2, 1993). While expressing disagreement with some books published by the IHR, he forthrightly defended the Institute against the tired "neo-Nazi" charge. He mentioned the IHR's stunning September 1991 courtroom victory over Mel Mermelstein, who "was soundly defeated in a long-standing case against the IHR." Concluding his letter, Lock wrote: "I just don't like nasty neo-Nazi libel hurled around, especially in this Forum by professors and academics who should know better." A week later (MDN, April 9), Lock wrote in another letter: "Anyone can prove the IHR is not neo-Nazi by contacting them and checking out their literature." He also once again provided the IHR address.

Another lengthy letter by Nishioka (MDN, April 10, 1993), was based on the presentation by former CIA officer Victor Marchetti at the 1989 IHR Conference, as published (Nishioka specifically noted) in the Fall 1989 IHR *Journal*. O. J. Cohen of Osaka joined the discussion with a letter (April 15) denouncing the views of IHR editor Weber on the Holocaust issue. Other MDN readers, such as Tokyo's Rudolf Voll (MDN, May 4), supported Nishioka. While refraining from completely endorsing the IHR, Voll affirmed the importance of keeping an open mind on historical questions, and of revising the record in accord with the facts. Alex Shishin of Kobe (MDN, May 14) took an ignorant slap at "new age racists like the Institute for Historical Review, a major David Duke connection."

Closely following this entire exchange, IHR associate editor Greg Raven added his voice in a cogent

Jewish-American revisionist David Cole makes a point at the Feb. 18 news conference while his translator reviews a text.

letter published April 18, 1993. The MDN subsequently published three further letters from Raven replying to responses to this first letter (May 19, June 2, June 11). With Nishioka's help, a letter from Raven appeared in *The Daily Yomiuri* (June 18) in response to a column about anti-Semitism in Japan. A measure of the Japanese English-languages press' openness to "politically incorrect" opinions can be seen in the fact that 20 letters about the Holocaust appeared in print between mid-April and the end of June 1993.

More Than a Match

Throughout this sometimes heated flurry of correspondence, Nishioka and Lock proved more than a match for their adversaries, capably fending off attacks against revisionism, their personal integrity, and the IHR. In each unhurried and methodical expression of his opinion, Nishioka carefully avoided stooping to the attacks against character and motive that characterized several of the anti-revisionist letters. Such lively, open-minded and protracted exchange in a major daily paper would be all but unthinkable in America.

While any balanced discussion of important historical issues, and every favorable mention of the revisionist viewpoint, is certainly welcome, the numerous specific mentions of the Institute in the pages of this influential daily paper, often with the IHR address, have been especially gratifying. As a result, several MDN readers in Japan have written to the IHR requesting further information.

It seems that *Marco Polo*'s grim fate has had a sobering, "Americanizing" effect on the Japanese press. Along with other papers, the *Mainichi Daily News* has refused to publish any of the letters by Dr. Robert Faurisson, Mark Weber, Greg Raven and others responding to recent *MDN* items about the *Marco Polo* affair, Holocaust revisionism and the IHR.

Cole Comments on the *Marco Polo* Affair

David Cole, a researcher and filmmaker who lives in Los Angeles and who spoke at news conferences in Japan on the Marco Polo affair, states:

I am a Jewish "Holocaust revisionist." I believe that the Nazi persecution of the Jews during World War II should be studied freely and openly, like any other historical subject.

The Wiesenthal Center "punished" Marco Polo magazine for publishing a revisionist article that presents evidence casting doubt on claims that gas chambers were used to kill prisoners in German wartime concentration camps. Rather than respond with credible evidence for the existence of gas chambers, the Wiesenthal Center instead did what it does best: it used threats and intimidation to silence critics of the gas chamber theory.

There are those who say that Holocaust revisionism should be censored because it is distressing for Jews. As a Jew, I find that view condescending. If we censor things that are distressing for Jews, should we also censor things that are distressing for Christians, Muslims, Buddhists, and so forth? Where do we stop?

The truth must stand on its own. We call things "facts" only when they can be explained and proven. My own research has convinced me that there is a legitimate reason to doubt the gas chamber story. I have traveled to concentration camp sites, and have interviewed Holocaust historians and survivors. No one has been able to answer my critical questions about the alleged gas chambers.

When preparing your will or trust, please consider a bequest to the Institute for Historical Review.

For information, write:
Director, IHR
P.O. Box 2739
Newport Beach, CA 92659

IHR statement on the Marco Polo Incident

American History Institute Denounces Campaign Against Japanese Publishing Company

The Institute for Historical Review strongly condemns the arrogant campaign of pressure and intimidation against Japan's Bungei Shunju publishing company, which has capitulated by shutting down its *Marco Polo* magazine.

Jewish groups including the Simon Wiesenthal Center of Los Angeles, as well as the Israeli government, have denounced a ten-page article about the Holocaust story and Auschwitz in the February 1995 issue of the 200,000-circulation monthly. In this article, Dr. Masanori Nishioka presents credible evidence to show that there were no execution gas chambers in wartime German concentration camps.

Misrepresenting the content of Dr. Nishioka's article, the Wiesenthal Center lashed out at the magazine and its publisher, Bungei Shunju company, by pressuring advertisers to withhold advertising.

We regret that Bungei Shunju company has given in to this outrageous campaign by taking the astonishing step of shutting down Marco Polo magazine altogether. This is a great defeat for the cause of free speech and free inquiry.

The Wiesenthal Center campaign is an arrogant expression of bigotry and intolerance. A comparable campaign in other countries would rightly be regarded as intolerable interference.

What has happened with Marco Polo magazine shows that groups such as the Wiesenthal Center regard the Holocaust story as a sacred religious dogma. It also shows that open discussion of the Holocaust issue is more needed than ever.

It is a serious mistake to regard the Wiesenthal Center as an impartial source of unbiased information. This wealthy and highly partisan special interest group has a long record of greatly exaggerating anti-Jewish sentiment for its own fund-raising purposes. Even the Anti-Defamation League of B'nai B'rith, a major American Jewish organization, attacked the Wiesenthal Center in December 1984 for its "inaccurate" and "exaggerated claims" about the supposed danger of anti-Semitism in the USA and Europe. (*Los Angeles Times*, Dec. 12, 1984)

While seeking to deny its adversaries any voice, the Wiesenthal Center embraces murderers who support its agenda. At a major meeting in Los Angeles in 1989, the Center honored Yitzhak Shamir, the former Israeli prime minister who has a well documented record as a terrorist leader during the 1940s of the underground Zionist "Stern Gang." At that meeting, Shamir delivered the keynote speech. (*Los Angeles Times*, Nov. 21, 1989)

This unprecedented effort to silence a foreign publisher shows the lengths to which groups such as the Wiesenthal Center will go to protect their flawed viewpoint from honest inquiry. In fact, a considerable and mounting body of evidence discredits wartime propaganda claims of mass killings by poison gas in German wartime camps.

Opposing such groups is the Institute for Historical Review, the world's foremost revisionist history research, education and publishing center. Since its founding in 1978, the IHR has steadfastly opposed bigotry of all kinds in its efforts to promote greater public understanding of key chapters of history. Contributors to the IHR's *Journal of Historical Review* have included respected scholars from around the world.

In stark contrast, this Wiesenthal Center campaign promotes intolerance and bigotry, and underscores the need for even greater openness and freedom, particularly on this taboo issue. The cause of international understanding and world peace is best served by free discussion and open debate of significant historical issues, including the emotion-laden Holocaust story. What is needed is greater objectivity, not more suppression and intimidation.

The campaign against Bungei Shunju company suggests the intrinsic weakness of the gas chamber story. Historical truth does not need intimidation, boycott campaigns or special laws to defend itself.

The IHR is proud of the backing we have earned from people of the most diverse racial and ethnic backgrounds, including Jewish. In spite of smear attacks from the Wiesenthal Center and similar groups, the IHR and the cause it represents continue to gain greater support and acceptance in the United States and many other countries.

"One thinks that an error exposed is dead, but exposure amounts to nothing when people want to believe."

— Sir Frederick Pollock, English jurist, in a letter to Oliver Wendell Holmes

The U.S. Holocaust Memorial Museum: A Costly and Dangerous Mistake

THEODORE J. O'KEEFE

Hard by the Washington Monument, within clear view of the Jefferson Memorial, an easy stroll down the Mall to the majestic Lincoln Memorial, has arisen, on some of the most hallowed territory of the United States of America, a costly and dangerous mistake. On ground where no monument yet marks countless sacrifices and unheralded achievements of Americans of all races and creeds in the building and defense of this nation, sits today a massive and costly edifice, devoted above all to a contentious and false version of the ordeal in Europe, during World War II, of non-American members of a minority, sectarian group.

In the deceptive guise of tolerance, the United States Holocaust Memorial Museum promotes a propaganda campaign, financed through the unwitting largesse of the American taxpayer, in the interests of Israel and its adherents in America.

How did the federal government allow the creation of such a monstrosity? What is its meaning for American policy and for American values? And what must the American people do to regain control of the land their servants in Washington handed over to a foreign interest, and to establish an enterprise thereon, whether a museum or otherwise, informed by and conducted according to American principles and interests?

Origins

In the late 1970s, during the presidency of James Earl "Jimmy" Carter, a propaganda campaign to promote the "Holocaust," the alleged systematic slaughter of some six million Jews by the Germans during the Second World War, was organized and carried out from Hollywood and New York. As Benjamin Meed, an important functionary of the Council that controls the Holocaust Museum, wrote in 1990:[1]

> Almost a dozen years ago, a new phenomena [*sic*] developed. The Holocaust was introduced into schools, colleges, and universities. Television broadcast programs on the Holocaust and millions of Americans watched them. Soon, Americans took great interest in the lessons of the Holocaust, its uniqueness and its universal message.

Why the urgency of this campaign? Two factors were paramount: first, the beginnings, *more than* three decades after the end of the Second World War, of an objective, scholarly assessment of the facts of the alleged German policy to exterminate European Jewry.[2]

Second, the need to justify Zionist theory and practice in the face of unprecedented international resistance to Israeli intransigence (including the famous UN General Assembly Resolution that equated Zionism with racism), and to defend Israel's aggressive policy under the leadership of the former terrorist, Prime Minister Menachem Begin.[3]

The U.S. Holocaust Memorial Council

In 1978 President Carter, his administration beleaguered at home and abroad, succumbed to pressure from the new "Holocaust" lobby (and thus America's influential Israel-first minority) by creating, through executive order, the President's Commission on the Holocaust. Two years later, on October 7, 1987, Congress passed — unanimously — a law establishing the United States Holocaust Memorial Council, charged principally with constructing and overseeing the operation of "a permanent living memorial to the victims of the holocaust" and with providing "for appropriate ways for the Nation to commemorate the Days of Remembrance, as an annual, national, civic commemoration of the Holocaust ..."[4]

A priceless tract of public land was turned over to the Council, and, after years of costly delay (during which the Council's budget swelled from $2.5 million to over $18 million a year), the US Holocaust Memorial Museum was finally completed and

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Theodore J. O'Keefe, educated at Harvard University, is the author of numerous published articles, essays and reviews on historical and political subjects. For some years he served as editor of this *Journal*.

This essay is available, in convenient leaflet form, from the IHR at the following prices: Ten copies for $2; Fifty copies for $5; 100 copies or more, 8 cents each.

opened, to great media fanfare, in April 1993.

A Sectarian, Alien Agenda

Besides soliciting tens of millions of dollars in tax-deductible donations to finance the Holocaust Museum, the US Holocaust Memorial Council has busied itself with promoting an agenda of unalloyed support for minority, Zionist ends.

The membership of the Council, a US federal agency, has been overwhelmingly Jewish since its founding in 1980. The Council's two different chairmen — Elie Wiesel and Harvey Meyerhoff — have both been committed to the support of the State of Israel, and the chairs of the Council's most important committees have been likewise Jewish and Zionist.

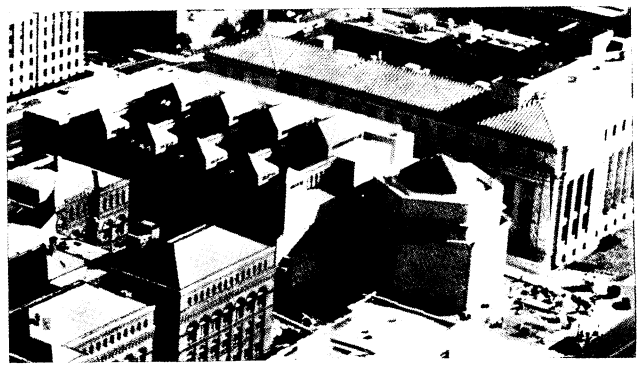
The chief fund-raiser for the Holocaust Museum [and later Council Chairman], Miles Lerman, was formerly American vice chairman for the State of Israel Bonds Organization, promoting tax-free investment in a country which receives by far the largest amount of US foreign aid per year. Working the same wealthy Jewish-Americans he has long dealt with in his fund-raising for Israel, Lerman has helped raise nearly $160 million in tax-deductible contributions. The biggest donors have been rewarded by having various components of the museum named for them (e.g. the Wexner Learning Center).

Nor is erecting and operating the Museum the only function with which the Holocaust Memorial Council has been charged. Another of its duties is to commemorate the "Days of Remembrance for Victims of the Holocaust," which Congress has raised to "an annual, national, civic commemoration of the Holocaust." Like the Israeli *Yom ha-Shoah* ("Day of the Holocaust"), on which they are based, the Days of Remembrance are dated according to the lunar Hebrew calendar, and thus, like Passover or Chanukah, fluctuate from year to year. These foreign days of lamentation are currently celebrated, under the flag of the Republic, to prayers and chants in Hebrew, across the land in governmental settings from the Capital Rotunda to city halls.

Need it be stated that no group of American victims of persecution, let alone another foreign group, enjoys any such federally mandated and tax-supported day, or days, of recognition?

Museum's One-Sided 'History'

Although the Council during its early years made noises about recognizing the ordeals of non-Jews during the Second World War, the US Holocaust Memorial Museum is relentlessly Judeocentric. While here and there are nods to non-Jewish groups oppressed by the German National Socialists (although never to groups victimized by Germany's enemies, above all by Stalin's USSR), the larger holocaust of the Second World War, which claimed an estimated 75 to 80 million lives around the world, is ignored in preference to the Jewish ordeal. Thus, to cite just one telling example, the Museum's "Life before the Holocaust" exhibit refers strictly to *Jewish* life before the Holocaust.[5]



The five-story, $150 million US Holocaust Memorial Museum in Washington, DC, was built and is operated by a taxpayer-funded federal agency, the US Holocaust Memorial Council. In the foreground is the Museum's six-sided "Hall of Remembrance."

Where, in fact, non-Jews figure in the Museum, they figure largely as villains: the Germans and their allies and collaborators; the Western allies, including America, who refused to accept a large immigration before the war; the American political and military leaders who refused to authorize costly bombing raids on the Auschwitz "gas chambers."

Soviet Liberators?

The Museum's message that support for Jews is the sole measure of decency during the Second World War leads to anomalies which, in an American museum raised on ground hallowed to the principles of liberty on which this republic is based, can only be called shocking. That the victims of World War II atrocities by the Allies — massacres such as the firebombing of Tokyo and Dresden, the atomic bombing of Hiroshima and Nagasaki, the Soviet slaughter of Polish prisoners at Katyn, the mass rapes carried out by the Red Army at the war's end — receive no mention is deplorable. But the Museum's treatment of the armed forces which defended Stalin's savage Soviet tyranny is nothing short of grotesque.

Communists appear in this Museum only in the guise of "resistance fighters" and "liberators." For example, the submachine gun and false papers of Samuel Weissberg, a Communist Party member who rose to high rank in a Communist guerrilla group in North France, are on honored display, no less precious a relic in the Museum's permanent

exhibit than the standard heaps of shoes and hair.[6]

Even more unsettling is the honor given to Stalin's notorious Red Army, which compiled a bloody and shameful record of atrocities across Europe during, and after, the war. As the US Holocaust Memorial Council's newsletter fulsomely puts it, "Flags will hang in the museum to honor the millions of Soviet soldiers who drove Nazi forces westward and who were the first allied forces to liberate and publicize the existence of the camps." In the words of Council chairman Meyerhoff, these martial banners of the Red tyranny have a single association: "Much more than simply wartime memorabilia, these military artifacts are a significant contribution to memory, one that will remind future generations of the pivotal role Soviet forces played in defeating Nazism..."[7]

What must the millions of Americans originating or descending from the European nations — Russia, Ukraine, Belarus, Estonia, Latvia, Lithuania, Poland, Hungary, Czechoslovakia, Romania, Bulgaria, Yugoslavia — for which the Red "military artifacts" symbolize invasion, tyranny, oppression, and persecution of religion, think as they see the fierce armies of *their* persecutors hailed as "liberators"?

Israel in the Museum

Just as one might guess from the circumstance that the Museum's director, Jeshajahu Weinberg, and the head of its "Learning Center," Yechiam Halevy, were brought in from Israel, the Museum's treatment of the state of Israel is adulatory. An emotive tribute to the founding of Israel is an integral part of the exhibition. That the establishment of Israel, and its expansion in subsequent wars, has meant colonial occupation and oppression for millions of the land's native Palestinians, and dispossession and exile for millions more, goes unmentioned — another grotesquery in an American museum supposed to instruct in the dangers of intolerance and disregard of human rights.

As for the momentous collaboration between Hitler's German state and the Zionist Jewish Agency in the 1930s, which through the *Ha'avara* Agreement enabled the transfer of vital capital and the influx of tens of thousands of highly skilled Jewish immigrants to Palestine — that is passed over in utter silence.[8]

'Historical Correctness'

The Museum's skewed history is not simply a matter of one-sidedness and omission. It has further committed itself to a fixed and final interpretation of the surprisingly scanty and sometimes suspect evidence for a German policy of annihilating European Jewry, largely in gas chambers, in numbers approaching six million. This despite a considerable body of research and scholarship that has arisen over past two decades in many lands, and which contests, by academic means, the substance of the Holocaust "extermination thesis."[9]

That the US Holocaust Memorial Council is aware of the work of revisionist scholars is clear: the Council's literature is replete, not with substantive refutations of revisionist scholarship, but with slander and polemic. To cite one characteristic example, the *U.S. Holocaust Memorial Museum Newsletter* of May 1992 featured a front-page attack on Holocaust revisionism by Professor Deborah Lipstadt. In this article, Lipstadt decried the revisionists for producing material that looked scholarly, then lauded the US Holocaust Memorial Museum as "among the most efficacious ways" of "combatting this pernicious trend," *while neglecting to specify a single error of revisionist scholarship.*[10]

Theodore J. O'Keefe

While the US Holocaust Memorial Council recognizes that there is a historical debate on the Holocaust, it takes official notice of the dissenting position only to attack it. That an American institution, supported by the taxes of all Americans, should commit itself to inflexible historical orthodoxy — in the service of a single American minority — is an intolerable imposition on our First Amendment rights, as well as a mockery of the Western, and American, ideal of objective scholarship.

A Center for Education?

Council Chairman Meyerhoff has stated: "The Museum is primarily an educational institution."[11] From the Council's own literature, however, it is clear what Meyerhoff means by education. The "role-playing" for children as well as adults who visit the Museum (visitors issued "identity cards" bearing the name and alleged fate of various Holocaust victims); the high-tech computer and video effects, and the recordings of speech and music that augment the Museum's tendentiously described artifacts; and the Museum's goal, as proclaimed by its Zionist fund-raising chairman, Miles Lerman, of insuring that "Children in Dubuque, families in Tucson, and schoolteachers in Atlanta will learn the history and the lessons of Auschwitz as thoroughly as they learn the history of their own communities": all these show that the US Holocaust Memorial Museum is a *propaganda* enterprise that seeks to

indoctrinate all Americans in a uniquely and partisanly Jewish (and Zionist) version of not merely the past, but the present and the future.[12]

The American Response

What is the American response to a partisan museum constructed in a place solemnly consecrated to the heroes and the values of our Republic, to be lavishly operated with taxpayer dollars at a time when, even in our country's capital, thousands sleep homeless in the shadow of our national monuments? What is the American response to an ambitious propaganda agenda that aims to impose a sectarian "Holocaust remembrance" in schools where our children cannot pray, in town halls and federal buildings from which the religious symbols of the majority are banned in the name of freedom of worship?

Over two centuries ago, Thomas Jefferson wrote: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors is sinful and tyrannical."[13]

Nearly 150 years ago, Abraham Lincoln said: "I insist, that if there is *anything* which it is the duty of the *whole people* to never entrust to any hands but their own, that thing is the preservation and perpetuity of their own liberties and institutions."[14]

The US Holocaust Memorial Museum, and the Council that runs it, as agencies of the government in which the American people is sovereign, must be removed from the special interest that now controls it.

The scope and purpose of the Museum must be expanded, from its present one-sided emphasis on foreign Jewish sufferings, real and imagined, in Europe during the 1930s and 1940s to a compassionate yet realistic concern for *all* victims, but above all for *American* victims, of historic injustice.

The Museum must be made a place where Americans of every heritage, and scholars of every viewpoint, may gather, educate, and be educated, without accusation and in the absence of propaganda. Until it is, the men and women who founded and built and suffered and fought and died for America, of every race, nationality and creed, will rest uneasy.

Notes

1. *The United States Holocaust Memorial Museum Newsletter* (Washington, DC), August, 1990, "Survivors Play Major Role in Establishing the U.S. Holocaust Memorial Museum," p. 1. Meed is president of the American Gathering of Holocaust Survivors, and chairman of the Council's Content and Days of Remembrance committees.
2. In 1976, Professor Arthur Butz's book *The Hoax of the Twentieth Century: The Case Against the Presumed Extermination of European Jewry* was first published in England; in November 1978 Professor Robert Faurisson's article, "The Problem of the Gas Chambers," was published in the Paris daily *Le Monde*. Professor Butz has commented on the simultaneous and independent appearance of a variety of earlier academic criticisms of the wartime propaganda version of Jewry's ordeal in "The International Holocaust Controversy," *The Journal of Historical Review*, Spring 1980, pp. 5–22.
3. By resolution of the United Nations General Assembly on Nov. 10, 1975, Zionism was condemned as "a form of racism and racial discrimination."
4. Public Law 96-388, 1, Oct. 7, 1980, 94 Stat. 1547.
5. Statements regarding the Museum's permanent exhibit, except where otherwise noted, are derived from the floor plan and photographs in *United States Holocaust Memorial Museum*, a brochure published in 1991 by the USHMC.
6. *U.S. Holocaust Memorial Museum Newsletter*, "French Resistance Fighter's Weapon Will Help Tell Story of Underground Movement," Sept. 1991, p. 4.
7. *U.S. Holocaust Memorial Museum Newsletter*, "Russian Embassy Presents Flags of Liberating Units to Museum," Fall 1992, p. 6.
8. For the most complete account of relations between the Nazis and the Zionists, see Francis Nicosia, *The Third Reich and the Palestine Question*, (Austin: Univ. of Texas, 1985). See also: M. Weber, "Zionism and the Third Reich," *The Journal of Historical Review*, July–August 1993, pp. 29–37.
9. The most complete survey of Holocaust revisionist writings to date is Carlo Mattogno's "The Myth of the Extermination of the Jews — Part II," in *The Journal of Historical Review*, Fall 1988, pp. 261–302.
10. *U.S. Holocaust Memorial Museum Newsletter*, May 1992, "Denying the Holocaust: The Growing Assault on Truth," p. 6.
11. *US Holocaust Memorial Museum Newsletter*, Nov. 1991, "Wexner Family Donates $5 Million to Fund Interactive Learning Center," p. 1.
12. The "identity cards" and other features of the Museum are described in the brochure cited in note 5, above. Lerman's statement is in a fund-raising letter mailed out by the Museum to potential Jewish contributors in 1991.
13. From "A Bill for Establishing Religious Freedom," 1779, in *Jefferson: Magnificent Populist*, edited by Martin Larson, (Greenwich, Conn.: Devin-Adair, 1981), p. 319.
14. "Speech at Peoria, Ill.," Oct. 16, 1854, in *The American Intellectual Tradition*, Vol. 1, edited by David Hollinger and Charles Capper (New York: Oxford Univ. Press, 1989), p. 382.

"Much of the social history of the Western world, over the past three decades, has been a history of replacing what worked with what sounded good."

— Thomas Sowell

The Dachau Gas Chamber Myth

Suppressed History on Fiftieth Anniversary of Camp's Liberation

JOHN COBDEN

One of the most prominent camps featured in the early years of the Holocaust extermination campaign was Dachau. Stories abounded about the many thousands who were exterminated there in gas chambers. Members of a US congressional committee stood inside the alleged gas chamber where so many had died, and had their picture taken for the "folks" back home. Even though it has been "officially" admitted since the early 1960s that no one was ever "gassed" at Dachau, the belief that the camp was a center for the gassing of concentration camp prisoners has persisted.

This year, as the world recalls the fiftieth anniversary of Dachau's liberation, little note is taken of the historical myths and suppressed history of the camp — such as the unpunished mass killing of the camp's German prisoners.

Many once widely accepted "facts" about the Dachau camp are now discredited. It wasn't long ago, however, when it was seriously and authoritatively claimed that people were killed in a gas chamber there. Eyewitness testimony was cited to "prove" that as many as 250,000 people were put to death in this gas chamber.

The Dachau gas chamber story appears to have begun as soon as American troops liberated the camp on April 29, 1945. One of the first sights witnessed by the liberators were piles of corpses of victims of disease. A room near the crematory was filled with waiting corpses. Nearby was the room that would be immortalized in photographs as the Dachau gas chamber. Soldiers who liberated the camp were told that these were the bodies of gas chamber victims. To this day many elderly former American GIs still swear that they personally saw the camp "gas chamber" and victims of gassings there.

For instance, during an appearance by two revisionists on a Boston television station, a former American soldier called in to testify that he personally saw the "gas chamber" at Dachau. With emotion dripping from his voice, he described this "gas chamber" as huge. Similarly, during an December 17, 1990, appearance by two other revisionists (Mark Weber and Theodore J. O'Keefe) on Los Angeles radio station KFI, a Second World War veteran who phoned in castigated the revisionists as liars because, he told the audience, he had personally seen the bodies of prisoners put to death in the Dachau gas chamber.

This caller's story was not, however, in line with either the current or the once-held "official" version of the Dachau "gas chamber" story. He claimed to have seen a jeep up on blocks, with a tube running from the exhaust pipe into the Dachau gas chamber. According to the older (and now universally discredited) version of the Dachau gas chamber story, gassings were supposedly carried out there by dropping cyanide gas pellets into the lethal room, or by pumping in cyanide gas through pipes.

Possibly he did see a jeep up on blocks, perhaps for repairs, and very likely he did see bodies. But this is the only account I've come across that claims that people were killed at Dachau with exhaust from a jeep. All the same, this man was on the verge of weeping as he told his "eyewitness" account. For more than 40 years he has believed that what he thought he saw is the truth, and no evidence exists that will convince him otherwise.

Former Dachau inmates have provided similarly striking "eyewitness testimony" of gassings in the camp. One such person is Nerin Gun. In a memoir of his internment there, *The Day of the Americans*, this Turkish journalist tells us that 3,166 inmates were gassed in a phony shower room near the camp crematory, and that altogether 100,000 people died

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John Cobden is the pen name of an American writer whose essays on political issues have appeared in nationally-circulated magazines and major daily newspapers, including the *Hartford Courant* and the *Orange County Register*. His writings on aspects of the Holocaust issue have appeared in *The Journal of Historical Review* and, in translation, in the French journal *Revue d'Histoire Revisionniste*.

This essay is adapted from "The Dachau 'Gas Chamber'?," Part Two of the booklet *Dachau: Reality and Myth* (pp. 25–46). This 50-page illustrated booklet is available from the IHR for $6, postpaid.

in Dachau.[1] Gun even provides a vivid and rather detailed description of the alleged gassing process, which most readers would presumably accept as credible:[2]

> I belonged to the team of prisoners in charge of sorting the pitiful herds of Hungarian Jewesses which were being directed to the gas chambers ...
>
> Sometimes the internees tried to persuade those women who were carrying infants in their arms to let them take the children from them, for it was sometimes possible to stow babies away in the camp where devoted women would take care of them ... But our arguments were of no avail. It was impossible to tell the victims what was going to happen inside, for they would not have believed it, or else, seized with panic, they would have started to scream. So the mothers refused to give up their children, and the babies were asphyxiated and burned with their mothers.

Gun goes on to describe

> the horror of what went on in the "shower room." The naked women, their sweating bodies pressed closely one against the other, the babies suffocating in their arms. Maybe one mother would have put her baby down on the floor to spare it the first shock of the expected spray of scalding water...then her face contorted with the horror of seeing her baby start coughing first, as the fumes of the gas issued from the floor, start to vomit blood, turn blue, violet, black, crushed under the weight of the bodies of the other victims slipping to the floor, like melted wax.
>
> But now suddenly, stealthily, the same horrible surprise as for the women who expected a spray of hot water and instead inhaled a deadly gas ...

In his memoir, Gun reproduces the familiar US Army photograph of a GI standing in front of the alleged Dachau gas chamber. In Gun's memoir, this photo is captioned:

> The gas chamber. At the moment of liberation, the hour of the last operation was still written on the door. Since them, Germans have tried to deny that there was a gas chamber in the camp. This photograph is proof: it was taken the day of the liberation.

Comparing this photograph with the description he provides of the "gassing process," the reader will notice that the door shown in this photo looks nothing like the door to a shower room. Furthermore, this door is marked with a skull and crossbones, the internationally recognized symbol for poison, as well as a warning: "Caution! Gas! Life danger! Do not open!"

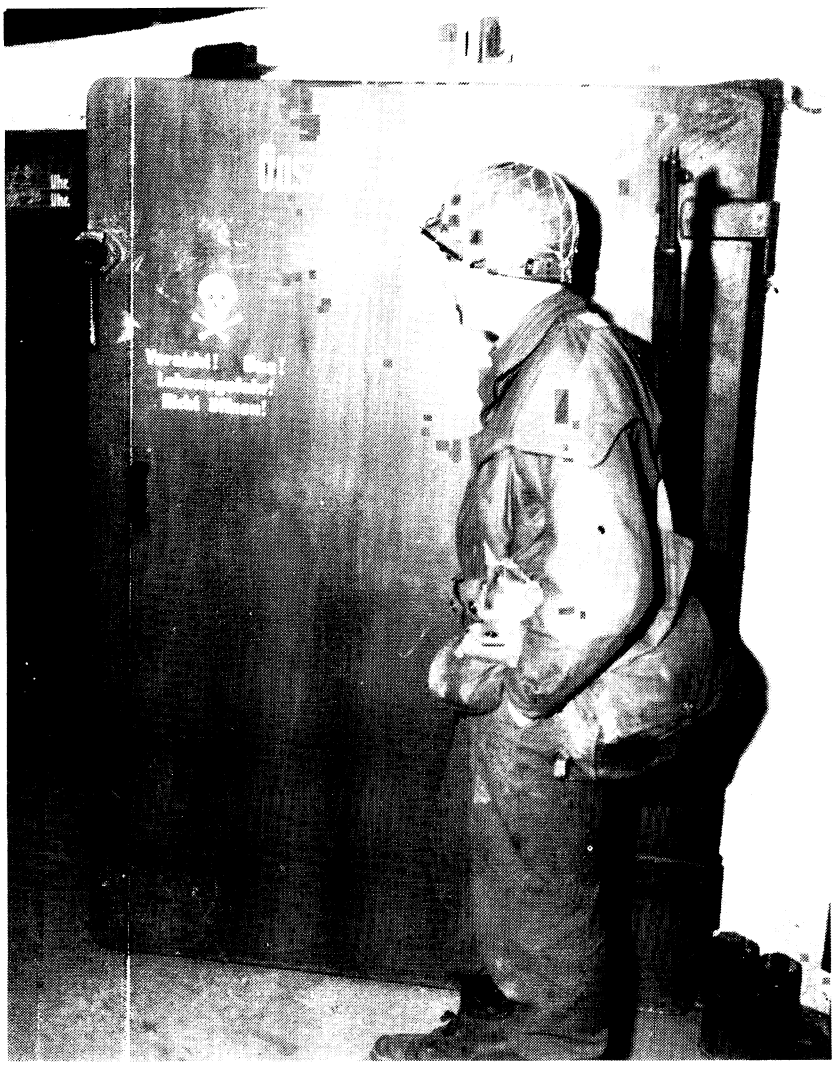
And yet, Gun wants his readers to believe that 3,166 people walked through this door believing they were entering a shower room. As a matter of fact he tells us that he and the others who helped "sort" these alleged victims didn't warn them because they would not have believed any warnings (even, apparently, the graphic warning on the door itself).

Gun isn't the only writer who didn't know that Dachau had been dropped from the "official" list of death camps. In his book *Deliverance Day: The Last Hours at Dachau*, Michael Selzer tells us that "A small gas chamber was constructed late in 1942; and although it certainly was put to use (despite some reports), its full capacity seems never to have been utilized."[3]

Joyful Dachau camp inmates cheer their American liberators, April 29, 1945.

Also in his book Selzer reproduces the familiar Dachau "gas chamber" photo, and comments on it: "A sign in the gas chamber identifies it as such and explains that it was never used. Your guide repeats this. But you have done your research, and remember photographs of the doors before they got their new coat of grey. On them — the outer side — were once stenciled a skull and crossbones and the words *Vorsicht! Gas! Lebensgefahr! Nicht öffen!* 'Caution! Gas! Mortal Danger! Do not open!'."[4]

What I find hard to believe is that more than 3,000 people (in Gun's account, but up to 250,000 according to other eyewitnesses) would actually walk through this massive air-tight door, and think they were entering a shower. I find it impossible to believe that they would read the writing on the outside of the door, which clearly identifies the room as a lethal gas chamber, and still believe it was really



This US Army photo was taken at Dachau on April 30, 1945, one day after the camp's liberation. It shows a GI standing in front of a door marked with a skull and crossbones and the words "Caution! Gas! Life danger! Do not open!" According to the official caption, "these chambers were used by the Nazi guards for killing prisoners of the infamous Dachau concentration camp." In fact, this is a small disinfection gas chamber used for delousing clothes as part of the routine to curtail the spread of typhus. This chamber was never used to kill people. For several decades, this photo has been widely reproduced to help keep alive the notorious Dachau "gas chamber" myth. (US Army photo SC 206194.)

a shower. Gun would have us also believe that the victims would still think this was a shower even if they were explicitly told it was a gas chamber: "It was impossible to tell the victims what was going to happen inside, for they would not have believed it..." Gun's account, like the accounts of other "eyewitnesses," is an insult to the intelligence of the people allegedly exterminated.

The US Army's Dachau "gas chamber" photo is one of the most familiar photographs cited as evidence of homicidal gassings in German wartime camps. During the period immediately following the end of the war, it was official Allied policy that Dachau was an extermination camp. At the famous Nuremberg "war crimes" trial of 1945–46, German defendants were charged (and found guilty) of gassing thousands of victims there. In volume 19 of the Nuremberg transcripts, you can read the words of Sir Hartley Shawcross, Britain's chief prosecutor in the proceeding, who rather dramatically stated:[5]

> Twelve million murders! Two-thirds of the Jews in Europe exterminated, more than six million of them on the killers' own figures. Murder conducted like some mass production industry in the gas chambers and the ovens of Auschwitz, Dachau, Treblinka, Buchenwald, Mauthausen, Majdanek, and Oranienburg.

(Notice that Shawcross included Dachau, Mauthausen and Oranienburg, camps that no historian today believes were "extermination" camps.)

Moreover, the American prosecutor presented to the Nuremberg Tribunal a US Congressional report, labeled document L-159, that purported to explain how gassings were conducted at Dachau. According to this report:[6]

> A distinguishing feature of the Dachau Camp was the gas chamber for the execution of prisoners and the somewhat elaborate facilities for execution by shooting.
>
> The gas chamber was located in the center of a large room in the crematory building. It was built of concrete. Its dimensions were about 20 feet by 20 feet, and the ceiling was some 10 feet in height! In two opposite walls of the chamber were air tight doors through which condemned prisoners could be taken into the chamber for execution and removed after execution. The supply of gas into the chamber was controlled by means of two valves on one of the outer walls, and beneath the valves was a small

glass-covered peephole through which the operator could watch the victims die. The gas was let into the chamber through pipes terminating in perforated brass fixtures set into the ceiling. The chamber was of size sufficient to execute probably a hundred men at one time.

The room in which the gas chamber stood was flanked on both ends by warerooms in which the bodies were placed after execution to await cremation. The size of each room was approximately 30 by 50 feet. At the time we visited the camp these warerooms were piled high with dead bodies. In one of the rooms the bodies were thrown in an irregular heap. In the other room they were neatly stacked like cordwood. The irregular pile of bodies was perhaps 10 feet high, covering most of the floor space. All of them were naked.

The description provided here does not correspond with the testimony of either of the American veterans who challenged the revisionists. The first, it will be recalled, claimed that the "gas chamber" room was "huge"; according to the Congressional report it is only 20 by 20 feet. When you review the veteran's call to the Boston television station it seems that he is describing a room much larger than this. The other veteran claimed the apparatus was an automobile with a tube running from the exhaust pipe. The document filed with the Military Tribunal by the US government doesn't even come close to this description.

Allied officials also presented to the Nuremberg Tribunal an "eyewitness," Dr. Franz Blaha, who allegedly helped with the gassing executions. Blaha testified:[7]

> Many executions by gas or shooting or injections took place right in the [Dachau] camp. The gas chamber was completed in 1944, and I was called by Dr. Rascher to examine the first victims. Of the eight or nine persons in the chamber there were three still alive, and the remainder appeared to be dead. Their eyes were red, and their faces were swollen. Many prisoners were later killed in this way.

(Notice that whereas Blaha claims the gas chamber wasn't built until 1944, Michael Selzer, quoted earlier, claims the lethal chamber was built in 1942.)

An US Army Investigator Reports

In his testimony to the Nuremberg trial, Blaha also claimed that, in addition to gassings, Dachau prisoners were also killed with injections of poison. But forensic evidence collected at the scene by American medical authorities actually proves this did not happen. Dr. Charles P. Larson was assigned

An American GI opens the door of the bogus "gas chamber" at the Dachau camp. This portion of a 1945 US propaganda film was shown in March 1994 to millions of "60 Minutes" and "Donahue" television viewers as "proof" that the Germans killed Jews in gas chambers.

by US military authorities to carry out thousands of autopsies at Dachau. He later recalled:[8]

> I was the only forensic pathologist on duty in the entire European Theater — which is why I was detailed ultimately to conduct the autopsies at Dachau. So whether the authorities liked what I did or not, they were stuck with the only top-qualified man in my field and they had to take me!

Dr. Larson filed a report on the accusations of poisoning by injection. He wrote:[9]

> ... According to reliable testimony, these individuals were murdered by the hypodermic injection of an unknown poison a matter of hours before the Americans liberated the camp. The German doctor for the camp — a "Dr. Blanke" — was seen to have used a large syringe with a needle and to have injected this unknown poison into these individuals. The result of the injection was death in from five to 20 minutes. Death was proceeded by generalized convulsions. In a search of the camp and of "Dr. Blanke's" home and office, no clue was found as to the type of poison used. From some autopsies performed, the brain, portions of the liver, the spleen, the heart and one kidney were retained for transmission to the First Medical Laboratory in Paris for toxicological examination to determine the type of poison administered.

According to Larson's biographer, "Major Larson later received reports from the FML in Paris that the organs he had sent in for toxicological examination on three autopsied cases were negative for all poisons." On this issue, Dr. Larson's report noted:

"The testimony suggested that some of those poisoned received the injection into the chest over the heart. No needle wounds were observed on the heart in the cases autopsied." Larson's biographer goes on to tell us that the only forensic pathologist investigating the alleged exterminations in the European concentration camps never did find one single case of death by poison or by poison gas. He writes:[10]

> In one grave the bulldozers uncovered an estimated 2,000 bodies, many of which were subjected to autopsy examination by Major Larson. All of those autopsied had died of various conditions such as emaciation with starvation, tuberculosis, typhus or other infectious diseases.
>
> For the next ten days, many nights with only an hour or two or restless sleep, Col. Larson worked among the dead. He performed about 25 autopsies a day and superficially examined another 300 to 1,000 bodies. He autopsied only those bodies that appeared to have died questionably. "Many of them died of typhus," Dr. Larson told me recently.
>
> At Dachau Col. Larson's work — the profile of the prisoner population that his autopsies projected — indicated that only a small percentage of the deaths were due to medical experimentation on humans. It indicated that most of the victims died from so-called "natural causes" at the time; that is, of disease brought on by malnutrition and filth which are the handmaidens of war.

In spite of the fact that thousands of autopsies were performed under the auspices of the US military proving that no one was exterminated by any type of poison, "eyewitness" accounts of such killings continue to flourish. For years after the war ended, Dr. Larson himself remained silent on this issue, and only rarely spoken about his forensic investigations.

In 1980, while he was being honored by the University of Kansas, he explained why in a newspaper interview. "Larson has talked little publicly about the war experience," a journalist noted in his article about the physician's work at Dachau. "One reason for his silence has been that his autopsy findings conflicted with the widely held belief that most Jews in Nazi camps were exterminated by gassing, shooting or poisoning." Larson himself explained: "What we've heard is that six million Jews were exterminated. Part of that is a hoax." The article went on to tell readers:[11]

> Larson said in an interview Monday that certainly hundreds of thousands, even millions, of Jews died at the hands of the Nazis. But most died as a result of the conditions to which they were subjected rather than mass exterminations.
>
> "They worked these people to death," he [Larson] said. Fed on potato peelings, inadequately clothed and packed into shacks, they died of every known disease, he said. "In one camp, 90 per cent died of tuberculosis. It went from shack to shack."

Other eyewitness reports also exaggerate deaths at Dachau and invent stories of gas chambers. Pastor Martin Niemöller, the well-known anti-Nazi German Protestant church leader, claimed in 1946 that 238,756 persons had been exterminated in the mythical gas chambers of Dachau.[12]

Priests in Dachau

Father Alexis Lechanski, one of the many Polish priests who had been held in Dachau during the war, made similar claims about the camp in an article published in 1989 in *The Wanderer*, a conservative Catholic weekly:[13]

> During the ten [actually twelve] years of its existence, Dachau was a veritable factory of death and became an immense tomb for 278,000 men, women and children. In this number more than 50,000 Poles and about 800 Polish priests were included ...
>
> Above a heavy door there was an inscription in the German language, *Brausebad* (shower bath). A sense of stupefaction filled your mind as you grasped the significance of that inscription. The victims to be gassed were previously told they were going to take a bath. Each would be given a towel and a small piece of soap. They would be ushered undressed into the gas chamber that really produced the impression of a bathroom. The condemned prisoners were deceived particularly by small false sieves or gratings fixed up in the ceilings. The cement floor had large holes covered with an iron grate. It could easily have been taken as the means of draining off the water. In the wall on the left side a small glass peephole was set up for watching the effects of the gas and the reactions of dying victims. It was such a tiny and harmless-looking thing.
>
> When the room was filled with prisoners, the door was shut and the faucet at the end of the pipe for conducting gas from the outside was opened to bring a violent and dreadful end to all those unfortunate people. The gas came up from underneath the cement floor through the hole in the middle. Death followed almost in a flash, in three to five minutes' time. Then a special squad of prisoners had to clear away

> the warm, sometimes not quite dead, bodies of their camp fellows. The corpses afforded a horrible sight. Their faces would be distorted. Their eyes dim, glassy, wide open, and full of dread and would be stubbornly looking at some far-off distance as though sending their last thoughts to their children and all they loved; as though entreating Heaven above for revenge for their lives so cruelly tramped out.

Here is yet another "eyewitness" who has embellished his story, this time to appeal to a Catholic readership. In this account, the victims die "entreating Heaven above," and "sending their last thoughts to their children." Incredibly, Father Lechanski suggests that the Dachau gas chamber death toll was 278,000. Eyewitness Nerin Gun would only hazard a claim of 100,000 Dachau deaths, of whom, he wrote, about 3,000 died in the gas chamber. By contrast, the official organization of Dachau survivors now puts the total Dachau death toll at less than 30,000, and acknowledges that no one died in a gas chamber.

Another Polish Priest who was interned in Dachau during the war has provided a similarly imaginative account of life in the camp. As Father Bonislaw Szymanski related in a 1985 article: "His captors taught him and many of his fellow priests how to lay bricks, and forced them to construct buildings that would be useful to the camp: a crematorium, a gas chamber."[14]

Although Fr. Szymanski claimed to have worked on constructing the camp "gas chamber" building, Paul Berben's *Dachau: 1933–45, The Official History*, shows that this is not possible: all priests had been withdrawn from work details by the time this building was built. The earliest that any "eyewitness" claims that the "gas chamber" building was constructed is 1942. (Others claim 1944.) However, the priests were "free from work" as of March 15, 1941.

According to Berben's *Dachau: 1933–45*:[15]

> On March 15, 1941, the clergy were withdrawn from work Kommandos on orders from Berlin, and their conditions improved. They were supplied with bedding of the kind issued to the SS, and Russian and Polish prisoners were assigned to look after their quarters. They could get up an hour later than the other prisoners and rest on their beds for two hours in the morning and afternoon. Free from work, they could given themselves to study and to meditation. They were given newspapers and allowed to use the library. Their food was adequate; they sometimes received up to a third of a loaf of bread a day; there was even a period when they were given half a litre of cocoa in the morning and a third of bottle of wine daily ... Sometimes two or three days' rations were issued together and the priests had to drink it at one sitting, which caused some of them to feel rather cheerful.

Szymanski also exaggerated in claiming that: "Eventually, some prisoners were allowed to receive packages from their families. Some of the Polish priests found altar breads and small containers of wine tucked into their parcels. 'We celebrated Mass there, secretly, in Dachau,' said Father Szymanski. It was like the early Christians in the catacombs."[16]

Such fanciful tales of secret masses similar to early Christians do not correspond with the current official history of Dachau. As Berben relates, the Catholic priests there not only enjoyed preferential treatment (with Polish and Russian servants), but were permitted to openly celebrate Mass in a chapel that had been built for their use. According to Berben, this chapel could "hold about 800 people, but often more than a thousand crowded in." Berben describes in detail the decor of the chapel, which had eight windows and a floor that was "carefully polished" with a "good-quality floor polish." Berben's account continues.[17]

> The high altar was on a platform six feet square; the tabernacle, decorated at first with metal from food-tins, had been replaced at Easter 1944 by another one, made of artistically carved pear-wood, behind which a crucifix four feet high, presented by a Münster congregation and flanked on all sides by three candelabra. On the right the credence table served as an extra altar, and on the left there was a harmonium provided by the Dean of Dachau. A fine statue of the Virgin had been sent by the head of the Salvatorians in Freudenthal in the diocese of Branitz, at Easter 1943.

While Berben's description continues in this vein, this is sufficient to make the point here about Fr. Szymanski's "eyewitness testimony."

In an undated document entitled "Father Bruno's World War II Recollections," which appears to be the basis for the 1985 article about Fr. Szymanski's experiences, a priest recounts: "Whoever was unable to work, for whatever reason, had to die, and die they did ... in gas chambers. In 1942 alone about 300 Polish priests were gassed."

These priests seem to have been rather inventive in their old age. Contradicting accepted facts about Dachau, their stories predictably have nothing to back them up.

Interestingly, the same Catholic weekly that published Fr. Szymanski's fanciful account was also one of the first periodicals anywhere to expose the Dachau gas chamber story as a myth. In a 1959

issue of *Our Sunday Visitor*, a letter by reader Stephen Pinter appeared in which he responded to a previous article about Dachau.[18]

> In addition, false statements appear in the Pritchett article, such as the reference to gas chambers at camp Dachau. I was in Dachau for 17 months after the war, as a U.S. War Department Attorney, and can state that there was no gas chamber at Dachau. What was shown to visitors and sightseers there and erroneously described as a gas chamber, was a crematory. Nor was there a gas chamber in any of the other concentration camps in Germany. We were told that there was a gas chamber at Auschwitz, but since that was in the Russian zone of occupation, we were not permitted to investigate, since the Russians would not permit it.

According to a special issue of the British military history periodical, *After the Battle* (which was largely devoted to Dachau), the US Army mislabeled the famous photo of the camp's "gas chamber":[19]

> Although this picture, taken on April 30 by T/4 Sidney Blau, is captioned as the gas chambers being examined by the Seventh Army soldier, they are in fact the decontamination rooms for the clothing removed from the dead located at the extreme western end of the cremation building.

According to *After the Battle*, these "oven-like chambers were used to disinfect the clothing, which had been removed from the corpses, so that it could be safely returned to the clothing depot in the administrative block for re-issue." What this means is that one of the two rooms claimed by eyewitness to have been the gas chamber where prisoners were executed was actually a facility that used cyanide gas to kill typhus-spreading lice in the clothing of dead prisoners. That is, this gas chamber was used to save lives.

After the Battle does suggest that a homicidal gas chamber was built in Dachau: "The official literature on sale in the museum shop states that the gas chamber was never used for its intended role but only as a shower room." This claim is almost amusing. Eyewitness after eyewitness repeats gripping, mournful tales of innocent prisoners stepping in to take a shower, only to find poison gas pouring out of the showerheads. Now the "official literature" tells us that the opposite was really true. Instead of stepping into a shower room to be gassed, we are now told they stepped into a gas chamber only to be showered!

In spite of the eyewitness accounts we have recounted here, Dachau has been officially exorcised of the gas chamber demon. Simon Wiesenthal, the famed hunter of alleged ex-Nazis, wrote in a letter published in 1975: "Because there were no extermination camps on German soil the neo-Nazis are using this as proof that these crimes did not happen and furthermore exhibit witnesses from German Labour-Camps who have never seen mass-extermination."[20]

One of the most prominent Holocaust historians, Dr. Martin Broszat of Germany's prestigious Institute of Contemporary History (in Munich), stated in a letter published in 1960 in the German weekly *Die Zeit*:[21]

> Neither in Dachau nor in Bergen-Belsen nor in Buchenwald were Jews or other prisoners gassed. The gas chamber in Dachau was never entirely finished or put "into operation." Hundreds of thousands of prisoners who perished in Dachau and other concentration camps in the Old Reich [that is, Germany in its borders of 1937] were victims, above all, of catastrophic hygienic and provisioning conditions: according to official SS statistics, during the twelve months from July 1942 through June 1943 alone, 110,812 persons died of disease and hunger in all of the concentration camps of the Reich.

No reputable historian still contends that anyone was ever killed in a Dachau "gas chamber." Today the only remaining dispute on this issue is between those who contend that no homicidal gas chamber ever existed in the camp, and those who argue that there was a homicidal gas chamber in Dachau, but it was never actually used to kill anyone.

One would think that all of this evidence would induce the "exterminationists" to admit that the revisionists were right all along. But that doesn't seem to be the case. Most of them simply ignore the revisionists, and refuse to discuss the issue with them or to publicly debate them. This in spite of the fact that the revisionist case keeps getting stronger with each new bit of evidence, and the exterminationist case gets ever weaker. When a person named Shihadeh pointed out in a letter to the Penn State College student paper that the exterminationist case keeps changing, a dean of the school, Brian Winston, responded (April 17, 1989) with a blistering attack:

> I'm afraid that the only thing that had been changed is the nature of Shihadeh's ignorance. The distinction between the concentration camps, such as Dachau, and the death camps, such as Sobibor, is now understood even by the dimmest among us, it would seem. However,

> nowhere in the Holocaust literature that I know is there any claim that there were gas chambers at Dachau. In my research I have never encountered any eyewitness to it.

This, in the end, is the position to which orthodox believers in the Holocaust story are having to resort. In spite of many "eyewitness" accounts describing Dachau "gas chambers," they now assert that no such accounts ever existed! In effect, they now concede that the revisionists were absolutely right all along, but they adamantly refuse to give Revisionists any credit for this. Instead they prefer to pretend that the revisionist position, which has been proven, was really their position all along.

Mass Killing of German Prisoners

This is not to say, of course, that atrocities were not committed at Dachau. Some such atrocities have already been covered in the first section of my booklet, *Dachau: Reality and Myth*. However, other Dachau atrocities have generally been ignored by historians, and are totally unknown to the general public. The first time one specific atrocity came to my attention was while reading a newspaper article by a friend who had helped liberate Dachau. In that account he briefly mentioned how the American troops had lined up and illegally executed the German troops who had surrendered the camp. I was shocked to learn this, and it was this shock that helped stimulate my interest in the truth about Dachau. Having never known that this friend had been in Dachau, I called him and asked him to recount the story. When he was finished I had one question: Did he see any evidence of a gas chamber in Dachau? His answer was a firm No. Since then, and as I further investigated the history of the Dachau camp, I have come across other accounts verifying what my friend told me.

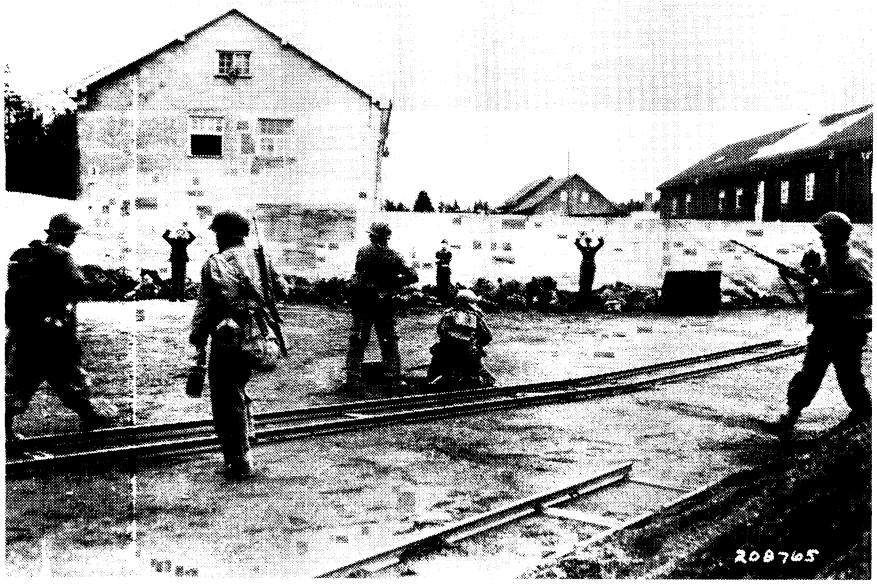
One Dachau prisoner recounted the same story:[22]

> I ascertain that the Americans are now master of the situation. I go toward the officer who has come down from the tank, introduce myself and he embraces me. He is a major. His uniform is dusty, his shirt, open almost to the navel, is filthy, soaked with sweat, his helmet is on crooked, he is unshaven and his cigarette dangles from the left corner of his lip.
>
> At this point, the young Teutonic lieutenant, Heinrich Skodzensky, emerges from the guard post and comes to attention before the American officer. The German is blond, handsome, perfumed, his boots glistening, his uniform well-tailored. He reports, as if he were on the military parade grounds near the Unter den Linden during an exercise, then very properly raising his arm he salutes with a very respectful *"Heil Hitler!"* and clicks his heels.
>
> "I hereby turn over to you the concentration camp of Dachau, 30,000 residents, 2,340 sick, 27,000 on the outside, 560 garrison troops."
>
> Am I dreaming? It seems that I can see before me the striking contrast of a beast and a god. Only that the Boche is the one who looks divine.
>
> The American major does not return the salute. He hesitates for a moment, as it he were trying to make sure that his is remembering the adequate words. Then, he spits into the face of the German.
>
> *"Du Schweinhund!"*
>
> And then, "Sit down there!" — pointing to the rear seat of one of the jeeps which in the meantime have driven in.
>
> The major turns to me and hands me an automatic rifle.
>
> "Come with me."
>
> But I no longer had the strength to move.
>
> "No, I stay here —"
>
> The major gave an order, the jeep with the young German officer in it went outside the camp again. A few minutes went by, my comrades had not yet dared to come out of their barracks, for at that distance they could not tell the outcome of the negotiations between the American officer and the SS men. Then I hear several shots.
>
> "The bastard is dead" the American major says to me.

Berben's official history gives short shrift to the fate of German troops. He does mention that on the morning of the camp's liberation "white flags had replaced the swastika on all the flagpoles in the camp, though the guard towers were still occupied and machine-guns were still trained on the blocks."[23] Other accounts also make it clear that the German troops had surrendered; they were not killed in battle but were executed while prisoners of war. Germans were put on trial and executed for similar acts, but, then, the victors were the prosecutors, judges and executioners, and they write the official history.

After the Battle recounts another Allied massacre at Dachau. In this case the German guards in the camp towers were coming down, hands raised in the international symbol of surrender:[24]

> The SS men promptly came down the ladder, their hands reaching high. But now the American GI saw red. He shot the Germans down with a telling blast and to make doubly sure sent a final shot into their fallen bodies. Then the hunt started for any other Germans in SS



American soldiers who liberated Dachau summarily killed 520 of the 560 German camp personnel who had surrendered. Here, soldiers of the 157th Regiment, 45th Division, have just machine-gunned a group of about a hundred German prisoners. Four who were missed are still standing; they were killed moments after this photo was taken. No one was ever punished for this atrocity. (US Army photo SC 208765.)

uniform. "Within a quarter of an hour," wrote [Nerin] Gun, "there was not a single one of the Hitler henchmen alive within the camp."

Selzer also confirms this atrocity: "... Surrender or no, the Nazis were pulverized by fire from a score of rifles as they stepped out. Climbing over their corpses, the GIs rushed into the towers. More shots were heard."[25]

Selzer recounts a third incident of murder of surrendered German troops:[26]

> "Kill 'em!" someone echoed. "Kill 'em! Kill 'em!" Others took up the cry until it seemed that the whole squad was chanting the same refrain: "Kill 'em!"
>
> Screaming the words now, his body convulsed with sobs, Smitty let off a burst of fire from his machine gun. Noiselessly, ten or twelve Nazis slipped to the ground, dead. The spectacle did not propitiate any of the men. Without even pausing, they continued to scream. "More, more! Kill 'em all!" they yelled. Again Smitty pulled the trigger, and again Nazis fell to the ground — this time about thirty of them. Skodzensky was in this batch. But his death did not appease the GIs, either. Smitty took his time. The seconds ticked by until the suspense became unbearable. Again he opened fire, in a long raking action that felled thirty, forty, fifty, and finally nearly eighty Nazis. Now only three remained standing, miraculously unscathed by the spray of lead. Two had their hands dutifully in the air, as they had been ordered, while a third, whether out of defiance or despair, crossed his arms in front of him and awaited his fate. Smitty, however, noticing that some of the men on the ground were wounded rather than dead, temporarily ignored the three still on their feet and directed the gun at the pile of bodies on the ground. They soon stopped twitching. Now he turned his attention to the three survivors.
>
> ... But there were no more to kill. One-hundred and twenty-two Nazis lay dead in a neat row along the base of the wall.

I should, in fairness, mention here my suspicions about the validity of these first person accounts. While I do think that these incidents did happen, I am skeptical of these "first person" descriptions. It has always amazed me that those individuals who provide first person Holocaust accounts always happen to be right where the action is. Selzer does not write as if he actually witnessed anything himself; his accounts are actually based on stories he was told. He even admits that his account of Dachau is somewhat fictionalized:[27]

> I have conflated a number of accounts given to me. That is to say, while much of an individual's story, as told in this book, belongs to the (pseudonymous) person in connection with whom it is told, there are in almost every instance additional episodes, experiences, and insights that do not belong to that individual but to another, who makes no independent appearance in this book ... even where his friend [of various characters in the book] may know the real identity of [any character] ... they should not assume that every aspect depicted pertains to the real-life person.

In particular, Selzer's description of the Dachau

Dachau camp personnel surrender to American troops. A few minutes after this photo was taken, these German prisoners were lined up against a wall and machine-gunned to death. (US Army photo.)

massacre of German prisoners seems to be nothing more than a fictionalized account based on the photograph reproduced in this booklet. However, if you look closely at the photo you will see, at the far right, a fourth man who appears to be standing against the wall, and maybe another German guard who survived the initial executions. It appears Mr. Selzer didn't notice him.

Berben does not actually mention this massacre, perhaps because he does not wish to acknowledge any Allied war crimes. Instead, he manufactures an incident to justify the killings: "... Gunshots were heard near the camp and the violence of the explosions made the hut walls shake. Soon, however, the noise abated. It was later learned that it was an attack on the camp by the SS Viking Division, which had fortunately been repulsed by the Americans."[28] By coincidence it was troops of the SS Viking Division who were killed in this massacre.

There are some important qualitative differences between the eyewitness testimony of the Dachau massacre of German prisoners, and the "eyewitness testimony" of execution gassings at the camp. In the case of the massacre, testimony is provided by individuals who have no motive to exaggerate or invent what really happened. By contrast, nearly all Holocaust "gassing" testimony comes not from the alleged perpetrators, but from the alleged victims, who certainly did have a motive to exaggerate and invent. In the case of the Dachau massacre, we have testimony from American soldiers as well as from prisoners who hated the Germans.

Another difference is that whereas in the case of the massacre, we know that the American troops as a matter of course had in their possession the weapons employed in the killings, while there is no documentary or forensic evidence that the Germans had or used homicidal "gas chambers." In the case of the massacre, all the eyewitnesses agree on the fundamentals. There is no disagreement about who was killed and who carried out the killings, or when and where the killings took place. This is not true in the case of "testimony" about "gas chamber" killings.

And there is another critical difference: in the case of the massacre, photographic evidence exists proving beyond any doubt that the killings actually took place. In the photo reproduced in this booklet, the victims can be seen lying on the ground in front of the wall. Also visible are four prisoners who are still standing, awaiting the next lethal volley. The photo also shows the American troops, and a GI kneeling in front of the machine gun that was used to kill the prisoners.

Together in this single photograph, we see the victims, the instrument of killing, and the perpetrators. In the case of the alleged "gas chambers," *no* comparable photo exists.

Another important fact about this massacre should be noted. Of all the atrocities committed at Dachau (by either the Germans or the Allies) the liberation day massacre of German prisoners was probably the worst. According to Selzer, 122 Germans were summarily killed at Dachau on liberation day (although it is not clear if he includes in this figure the guards murdered at the towers). The greatest single atrocity death toll at Dachau prior to this, according to Berben, was the execution of 90 Soviet military officers on September 4, 1944.

After the war Dachau was the site of the American-run war crimes trials at which German soldiers were tried for murdering American prisoners of war in what is known as the Malmedy incident.[29] The defendants in the Dachau "Malmedy" trial were found guilty, and 43 were sentenced to death. But unlike the murders committed by the American troops at Dachau, the Malmedy incident was not a clear-cut atrocity. As American historian Alfred de Zayas has noted, "the killings were so closely related to the fighting that the case for deliberate murder was rendered somewhat tenuous."[30] (As it happens, this incident had already been investigated by German authorities during the war.)

The case against the Germans in the Malmedy case was so weak that General Thomas T. Handy, Commander-in-Chief of the American armed forces in Germany, commuted the death sentences to life imprisonment. As de Zayas notes:[31] "... General Handy explained his decision on January 31, 1951, by conceding mitigating circumstances, since the killings had 'occurred in connection' with confused, volatile and desperate fighting." By contrast, the Dachau massacre of German prisoners had not occurred "in connection with confused, volatile and desperate fighting"; it was simply a clear cut, illegal atrocity. It has also been admitted that during the

Newly liberated prisoners jeer a prostrate German prison guard. Moments after this US Army photo was taken, the guard was beaten to death. In the background are the bodies of other German prisoners who have just been machine-gunned by American GIs.

trial the "Malmedy" defendants were mistreated "at the hands of the American guards."[32] German defendants in other postwar trials were similarly mistreated to "persuade" them to confess to various crimes.[33]

American 'Gassing' of Prisoners

Another Dachau "incident" that is almost entirely unknown to the general public (and which Berben in his official history fails to mention) occurred on January 19, 1946. Historian Nikolai Tolstoy writes about this atrocity in his book, *The Secret Betrayal*, which tells the story of a secret deal worked out between Soviet dictator Joseph Stalin and US and British leaders at the February 1945 Yalta conference.

Under this arrangement, three million men, women and children who had been, at one time or other, citizens of the Soviet Union, were forcibly rounded up and deported to the Soviet Union, where they faced execution or imprisonment. This program, known as "Operation Keelhaul," included women and children as well as many individuals who had left Russia before the Communist takeover of the country in 1917. Dachau comes into play because it served as a prison camp for nearly 400 Russians who had fought against the Soviets on the Axis side. Tolstoy describes what happened:[34]

> It was from amongst these [Russians who were imprisoned after the war at Dachau] that the Americans decided to select the first batch for repatriation under the new McNarney-Clark directive. Rumours of what was impending spread amongst the Russians, and when they were paraded for entrainment on January 17 [1946] they adamantly refused to enter the trucks. American troops threatened them with firearms, upon which they begged to be shot on the spot — anything rather than deliverance into the hands of the NKVD [Soviet secret police]. Baffled, the guards returned them to their barracks.
>
> It was realised that the only way to effect the operation would be by means of a massive deployment of force. Two days later a shock force of 500 American and Polish guards arrived outside the camp. What followed was vividly described in a report submitted to Robert Murphy:
>
> "Conforming to agreements with the Soviets, an attempt was made to entrain 399 former Russian soldiers who had been captured in German uniform, for the assembly center at Dachau on Saturday, January 19.
>
> "All of these men refused to entrain. They begged to be shot. They resisted entrainment by taking off their clothing and refusing to leave their quarters. It was necessary to use tear-gas and some force to drive them out. Tear-gas forced them out of the building into the snow where those who had cut and stabbed themselves fell exhausted and bleeding into the snow. Nine men hanged themselves and one had stabbed himself to death and one other who had stabbed himself subsequently died; while 20 others are still in the hospital from self-inflicted wounds. The entrainment was finally effected of 368 men who were sent off accompanied by a [Soviet] Russian liaison officer on a train carrying American guards. Six men escaped en route. A number of men in the group claimed they were not Russians. This, after preliminary investigations by the local military authorities, was brought to the attention of the Russian liaison officer, as a result of which eleven men were returned by the Russians as not of Soviet nationality."

The irony of this tear-gassing incident should not be ignored because it is the only "gassing" of any kind ever to take place in Dachau — and it was done by Americans.

Tolstoy goes on to note:

> Protests from distinguished non-Americans were also aroused by press accounts of the Dachau incident. The man whose armies had very nearly destroyed Bolshevism at birth, General Denikin, addressed a moving appeal to his fellow-soldier, Eisenhower. Three weeks

later, Pope Pius XII issued a strong condemnation of the (still) secret agreement made at Yalta, protesting against the "repatriation of men against their will and the refusal of the right of asylum."

In all likelihood, every one of these 351 men taken by force from Dachau was later put to death by the Soviets. That is, this American action most likely contributed directly to their deaths.

While these executions did not actually take place at Dachau, the circumstances of this incident rightfully makes it part of the Dachau story. The death toll of this atrocity supersedes that of the liberation day killings of German prisoners. Thus, the single worst Dachau atrocity was carried out by the Soviets with American complicity, and the second worst was carried out by American troops on liberation day. Apparently the third worst atrocity was the illegal killings of Soviet military officers by the Germans on September 4, 1944. A distant fourth, was the alleged execution of 31 Soviet officers by the Germans on February 22, 1944. I am not counting here the deaths of 223 Dachau prisoners in a March 1944 Allied bombing raid because there is no indication that this was done intentionally.

The story of Dachau is a fascinating one. The truth about this camp has been illusive and distorted. Some have fictionalized it for profits to be made through books and movies. Others have distorted the truth for certain political ends. Some have simply believed propaganda that was fed to them by the victors. Few have bothered to actually carry out any investigation on their own. But Dachau does teach us something important. In war there isn't simply a "good" side and an "evil" side.

While I firmly believe that there was no valid excuse for the establishment of Dachau, or any of the other German camps, I cannot find evidence that Dachau was established systematically to murder people. I have found evidence of German efforts to make life bearable. Indeed, because the death rate for Dachau prisoners was considerably lower than it was for others in Europe during the war years, these German measures must have been successful to some degree. Nor can I find Allied actions at Dachau totally blameless; the two worst atrocities at the camp were committed by the Allies. The lesson we must learn is that there is no good war.

In *The Wehrmacht War Crimes Bureau*, Alfred de Zayas expresses a view I heartily endorse:[35]

> For there are not only heroes in war but also criminals — and as Vietnam has shown us, war crimes have not been committed exclusively by one people in history, nor just by one or the other party to a struggle. In every armed conflict heinous war crimes have been committed; most of them have gone unpunished. Today, after countless fratricidal wars, Western thinking recognizes that dying for one's country may be necessary but that death on the battlefield is not sweet, nor is it a positive value in itself. War is neither glory nor honor. It is horror upon horror, injustice, agony, and waste.

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19. Andrew Mollo, "Dachau," *After the Battle* (London: Plaistow Press, 1980), Issue No. 27, pp. 17, 25.
20. *Books & Bookmen* (London), April 1975, p. 5; Wiesenthal similarly acknowledged that "there were no extermination camps on German soil" in a letter published in *Stars and Stripes* (Europe), Jan. 24, 1993, p. 4. A facsimile of Wiesenthal's 1993 letter is published in *The Journal of Historical Review*, May–June 1993 (Vol. 13, No. 3), p. 10.
21. "Keine Vergasung in Dachau," *Die Zeit* (German edition), August 19, 1960 (and in the US edition, Aug. 26, 1960, p. 14); Facsimile of this letter, with translation and commentary, in *The Journal of Historical Review*, May–June 1993 (Vol. 13, No. 3), p. 12.
22. A. Mollo, "Dachau," *After the Battle* (London: 1980), Issue

No. 27, p. 13; Probably the most thoughtful and detailed account of the liberation day massacre of German camp personnel is *Dachau: The Hour of the Avenger*, a memoir and investigation by Howard Buechner. This well illustrated 175-page softcover book is available from Thunderbird Press, 300 Cuddihy Dr., Metairie, LA 70005, USA. See also: *The Journal of Historical Review*, May–June 1993, pp. 7, 8, and, *The Journal of Historical Review*, Nov.–Dec. 1993, p. 47.

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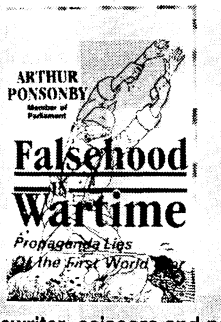
FALSEHOOD IN WARTIME

by Arthur Ponsonby, M.P.



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American Troops Liberate Dachau, April 1945

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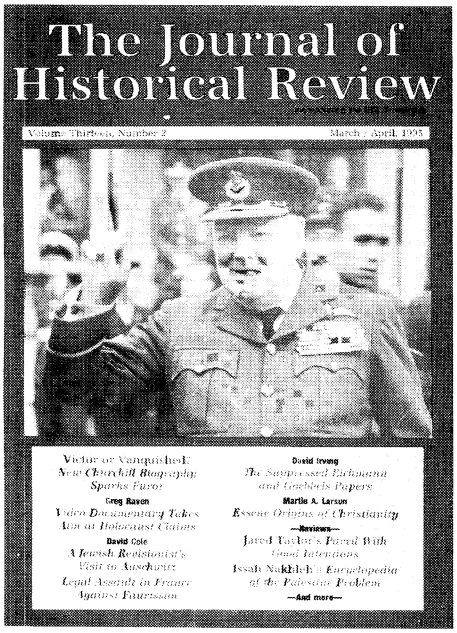

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Irving Protests German Persecution of Holocaust Skeptics

Historian Still Banned From Germany

As reported in the Jan.–Feb. 1995 *Journal*, one of France's most prestigious magazines, *L'Express*, now acknowledges that "everything is false" about the Auschwitz "gas chamber" that for decades has been shown to tens of thousands of tourists yearly.

British historian David Irving has been fined 30,000 marks (about $21,000) by German courts for saying the same thing at a 1990 public meeting in Munich. He has been notified that unless he pays the fine, he will be arrested and jailed for six months if he visits Germany, even for research purposes.

Germany's Constitutional Court refused to hear Irving's appeal of the verdict, or to permit any further appeal of its decision. Irving's attorney has lodged a protest with the European Court of Human Rights in Strasbourg.

In November 1993 authorities in Munich issued a directive permanently banning Irving from Germany. If he enters the country, it orders, he will be immediately deported.

The ban is necessary, the directive goes on, because "revisionist, right-extremist and neo-Nazi groups" continue to show an interest in having Irving as a speaker at their meetings. Authorities have no desire to attend all of his numerous meetings, the directive continues, to check to see if what Irving says at each appearance is actually a violation of law. Therefore, the authorities have decided to ban him altogether.

According to the directive, Irving's public appearances have helped to endanger public security and order, and have seriously harmed the reputation of the German Federal Republic. "Public appearances in Munich by people such as Irving *cannot be tolerated*," declared Hans-Peter Uhl, a district government official. (*Süddeutsche Zeitung*, Munich, Nov. 11, 1993, p. 35.)

German officials issued this ban, at least in large part, in response to pressure from foreign organizations that seek to suppress dissident revisionist views of the official Holocaust extermination story.

Irving, author of numerous best-selling works of history and a contributor to this *Journal*, is now circulating postcards with a pre-printed message protesting Germany's legal persecution of those who reject the official (and ever-changing) Holocaust extermination story.

He is asking supporters of truth and openness in history to mail the bilingual (English-German) postcards to German embassies and consulates, to German federal authorities in Bonn, and to major German newspapers and magazines.

The postcard text reads as follows:

Dear Sir,

France's most respected weekly magazine *L'Express*, a liberal publication, has just printed on Jan. [19–25] 26 a long article by noted French historian Eric Conan entitled "Auschwitz: La Mémoire du Mal." In this, M. Conan reveals that the gas chamber shown to tourists at Auschwitz is a forgery, constructed by the Polish communists in 1948. "*Tout y est faux*," states Conan: everything there is a fraud.

The Auschwitz state archive and museum officials have confirmed this to him, adding that they have however no plans to change it or draw visitors' attention to the deception. May we ask if your government now accepts this to be true? And if so, what can be done about the fines inflicted on German citizens and the British historian David Irving (fined DM 30,000, banned from Germany and banned from the German Federal Archives where he has worked for thirty years!) for saying precisely the same thing in 1990?

Yours faithfully,

German Ban Lifted, then Reimposed, on Revisionist Work About German War Guilt

Book by IHR Advisor Walendy Back On Censorship List

A German government ban on a revisionist book about the origins of the Second World War was lifted by the country's highest court, and then reimposed a few months later by a government censorship agency.

In a legal struggle that's been going on for 18 years, the Constitutional Court in Karlsruhe ruled on April 26, 1994, that Germany's constitutional guarantee of freedom of speech applies to a book that disputes the Third Reich's responsibility for the outbreak of the Second World War.

At issue is *Truth For Germany: The Question of Guilt in the Second World War*, a book by veteran revisionist historian, author and publisher Udo Walendy. He addressed the First IHR Conference in 1979, and has been a member of this *Journal*'s Editorial Advisory Committee since 1980. In 1988 Walendy testified in the second Zündel "Holocaust trial" in Toronto.

The Constitutional Court ordered Walendy's book removed from Germany's censorship list, the "Index of Literature Dangerous to Youth," where it

Udo Walendy in his office.

had languished since June 1979. While critical of the work, the Court found nothing in it to warrant a ban under the German constitution. Because Walendy's book deals with questions that are inherently open to interpretation, the Court declared, and does not openly advocate anti-constitutional positions, it must enjoy the protection of the freedom of opinion.

The Constitutional Court found that the censorship agency — the "Federal Examination Office of Literature Dangerous to Youth" or *Bundesprüfstelle* — as well as the Federal Court that had earlier (in 1987) confirmed the ban, should have recognized that it is not beneficial for youth in a democratic state to suppress opposing viewpoints in a controversy on contemporary history.

At the same time, though, the Constitutional Court declared that the *Bundesprüfstelle* is free to impose a new ban on Walendy's book. Accordingly, in November 1994, the work was once again placed on the "Index of Literature Dangerous to Youth."

Truth for Germany is an unabashed defense of Hitler's foreign policy toward Czecho-Slovakia and Poland in 1938–39. While the translation prose from the original German is rough, the book contains much valuable information and many insights. Walendy cites abundant documentation from primary and secondary sources, supplemented with numerous good-quality maps. (The 536-page English-language edition of *Truth For Germany* is available from the IHR for $18, softcover, and $23, hardcover, plus $2.50 for shipping.)

In addition to books, Walendy publishes the *Historische Tatsachen* ("Historical Facts") booklet series. More than 60 in this series of informative, illustrated, magazine-format booklets have appeared. (For further information, write: Postfach 1643, 32590 Vlotho, Germany.)

Ingrid Weckert's

FLASHPOINT

The Book that Dares to Ask: *Cui bono* (Who Benefitted?) from Reichskristallnacht

Kristallnacht—the attacks on Jewish property throughout Germany in response to the assassination of a German diplomat by a young Jew in Paris — signalled an ominous turning point in relations between the Third Reich and international Jewry.

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Pearl Harbor and the America First Committee

DAVID HOGGAN

During the more than 27 months that Great Britain and Germany were at war prior to the Japanese attack on the American naval base at Pearl Harbor, President Roosevelt never ventured to advocate publicly that the United States actually ought to enter that conflict on the British side. Historians of the future will no doubt regard this as one of the most significant facts of the Second World War period.

The fact that Roosevelt did not dare to tell the people of his own country what he really wanted should be a source of inspiration and understandable pride for American patriots during the present period of unprecedented maladjustment in international relations.

'America First' for Peace

There is no paradox at all in the fact that Americans prominent in every phase of national affairs joined together in the Spring of 1941 to organize the America First movement on behalf of the preservation of American neutrality. They distrusted Roosevelt's endless public assurances that he did not desire active American participation in the war. They were aware that the inconsistent neutrality policies of President Wilson during the First World War — those double standard policies which held Germany to "strict accountability" and condoned the most flagrant violations of international law on the part of the British — had produced the entirely unnecessary American involvement in that earlier conflict. They were confronted by President Roosevelt's more than dubious neutrality policies — aid to Great Britain short of war, and, after June 22, 1941, similar aid to the Soviet Union.

America First knew that the American people were not seeking direct involvement in the European conflict. The flood of petitions to the United States Congress from individual citizens and private organizations were overwhelmingly in favor of American neutrality. The Gallup and Roper public opinion polls of Roosevelt's own partisans conceded as late as November 1941 that eighty percent of the American people were opposed to involvement in the war.

Wayne S. Cole in *Senator Gerald P. Nye and American Foreign Relations* (1962) points out (p. 227) that "Americans persuaded themselves that the Monroe Doctrine, unilateralism, and nonintervention in European affairs — that is isolationism — were responsible for the security they enjoyed." This meant that a prominent America First leader, such as Nye, was sustained in his work by the conviction that, whatever the content of Roosevelt's private thoughts, success in the effort to preserve American neutrality meant the realization of the cherished aspiration of the overwhelming majority of American citizens. Nye knew that American Isolationism — like the "Splendid Isolation" foreign policy of Great Britain in the days of Lord Salisbury prior to the Anglo-French *entente cordiale* of 1904 — was a policy of independence and strength rather than one of weakness.

Japan's Attack

The America First movement was enjoying immense popularity during the Autumn of 1941, and its leaders were hopeful that an adequate instrument could be created to defend American neutrality. It was well known that the illegal and discriminatory policies of the Roosevelt administration against Japan had produced serious tension in Japanese-American relations. On the other hand,

---

David Hoggan received his Ph.D. in history from Harvard University in 1948. His academic career included teaching posts at the University of California at Berkeley, San Francisco State College, and the Amerika Institut of the University of Munich. Hoggan was born in Portland, Oregon, in 1923, and died in Menlo Park, California, in 1988. He addressed the Sixth IHR Conference in 1985.

Doubtless the most important of his numerous books is *The Forced War: When Peaceful Revision Failed*, a detailed study of the origins of the Second World War based on his doctoral dissertation on German-Polish relations in 1938–1939. *The Forced War* was first published in German in 1961, and in the US in 1989 by the IHR. (This 715-page hardcover book is available from the IHR for $35, plus $3.50 shipping.)

This essay first appeared in *American Mercury* magazine, Winter 1966, pp. 38–41.

Germany, a more powerful country than Japan, had been subjected to similar discrimination from Roosevelt over a much longer period without having retaliated. The America First leaders, despite the alarmist propaganda emanating from the Roosevelt camp, did not consider that Japan was a serious military threat to the United States.

The Communist-inspired ultimatum note which American Secretary of State Hull presented to the Japanese negotiators at Washington, DC, on November 26, 1941 — the event which produced the final Japanese decision to launch a military attack against the United States — received some publicity in the American press, but there was no realization on the part of America First leaders that the note would produce war between the United States and Japan. It seemed too obvious from the American perspective that such a conflict would not be in the interest of Japan.

The Germans were likewise surprised by the Pearl Harbor attack. The official note to Germany announcing the Japanese decision, although dated December 3, 1941, was not presented at Berlin until the day of the attack.

Stalin's Interest Served by Japan

History reveals that the Pearl Harbor attack was in fact in the special interest of Stalin. The Japanese decision not to support Germany against the Soviet Union received further confirmation. The attack was a fearful blunder on the part of Japan in answer to Roosevelt's deliberate provocation. The entire Japanese strategy was predicated on the gratuitous assumption that the Soviet Union would soon crumble in defeat without Japan having raised a finger to contribute to that result. Japanese military and diplomatic opinion at the time was divided on the advisability of attacking the United States. Needless to stress, the Pearl Harbor attack would never have taken place at all had the Japanese leaders anticipated the many difficulties subsequently encountered in the Soviet Union by the German armed forces.

'America First' Stunned by Pearl Harbor

Although the implications of Japan's decision in terms of Japanese interests has been the subject of some study, the nature of the impact of the Pearl harbor attack on the America First movement has been entirely ignored. No doubt the principal reason for this neglect is the fact that the German and Italian declarations of war against the United States took place only three days after official circles in Berlin and Rome learned of the Pearl Harbor tragedy. The fact remains that the impact of the Pearl Harbor attack as such on America First raises a dramatic problem of cause and effect.

Hitler's fatalistic decision to support the Japanese request for a German declaration of war against the United States to declare war, as they had done in April 1917, or as the British had done in August 1914 and in September 1939. The fundamental reactions of Hitler and of the America First movement to the Pearl Harbor attack seem to be identical, but this ignores the factor of timing. On Foreign Minister von Ribbentrop's advice, Hitler was still seeking a way out from war with the United States after the Pearl Harbor attack, and his decision to support Japan was not made until after he had studied the seemingly unanimous reaction in America that war between the United States and Germany had become inevitable. This point is missed by Saul Friedlaender in *Hitler et les Etats-Unis, 1939–1941* (1963; American edition, 1966.)

The America First leaders and Hitler, together with the overwhelming majorities of the American and German populations, had shared the same desire to keep the United States out of the European conflict. Why did the Pearl Harbor attack, which involved the United States in an Asiatic conflict, suddenly produce the fatalistic assumption on the part of America First that American participation in the European conflict was inevitable?

Catastrophe Produced Paralysis

The news of the Pearl Harbor attack did nothing to divert the Roosevelt camp from their primary interest in the European conflict. Senator Tom Connally of Texas, a consistent supporter of Roosevelt on questions of foreign policy, told American newsmen after he had participated in a White House conference on the day of the attack that "a declaration of war between Germany and the United States is in the offing, either by America or by Germany, in accord with the axis pact." The assumption that Roosevelt after all had managed to push the United States into the European conflict by means of the back door in Asia received official public emphasis from the earliest moment.

America First leaders hastened to go on record in favor of supporting the conflict with Japan, which was only natural under the circumstances. What is surprising is the fact that careful surveys of the December 1941 *Congressional Record* and newspaper press confirm that not even one of them came out in favor of drawing a distinction between the separate conflicts raging in Asia and Europe.

The following dubious statement by Senator Wiley on December 8, 1941, was never questioned by America First: "America has been attacked in a dastardly manner and war declared on her by Japan. This is undoubtedly pursuant to the tripartite agreement between the Axis powers, Germany, Japan, and Italy." On the same day, the *New York*

Times, a newspaper which had constantly opposed America First, declared it to be unlikely that Hitler welcomed the Japanese move and the prospect of open war with the United States.

Here was both the cue and the challenge to recall America First to its purpose of preventing an American war in Europe on behalf of Communism despite the Pearl Harbor disaster, but there was no response. Psychological unpreparedness destroyed a great patriotic movement at the very moment when it was confronted with its supreme challenge. No further effort was made to prevent the formal alliance between the United States and the Soviet Union which has proved to be disastrous for the world.

Had any America First leader managed to surmount the stunning impact of the Pearl Harbor attack, he might have sounded a clarion call in America on behalf of the prosecution of the limited war in Asia without additional involvement in the European conflict. One clear voice might have broken the spell which held millions of Americans in its grasp. A vocal response of this kind in America might have convinced the leaders in Berlin and Rome that all was not lost so far as the efforts to keep the United States out of the European conflict were concerned. Admiral Raeder told Hitler after the Pearl Harbor attack that the Japanese blow against the American fleet at Hawaii could not be regarded as a decisive victory. The United States were in a position to build new fleets in a manner which was not possible for Japan. Local war in Asia need not have produced an alliance between the United States and the Soviet Union in Europe.

Despite its ultimate failure, the America First movement of 1941 has left an indelible record of truth so far as the real American attitude toward involvement in the late European conflict is concerned. The will to enter that war prior to the Pearl Harbor attack was the will of minority groups only and not the will of the American people as a whole. The failure to challenge Roosevelt's European aspirations during those crucial few days after the Japanese attack was the product of shock produced by circumstances in which no Europeans had participated. The recognitions of these historical facts is of great importance today for the establishment of normal relations between the United States and the various European countries.

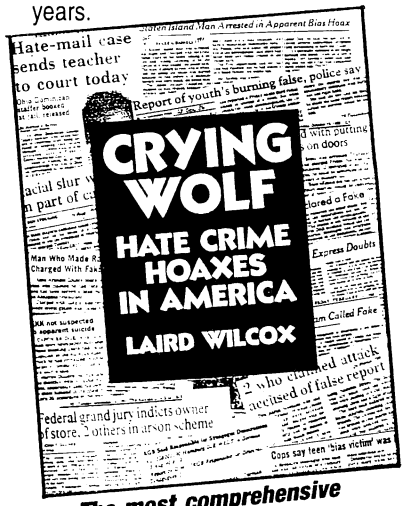
"Only aim to do your duty, and mankind will give you credit where you fail."

— Thomas Jefferson

Crying Wolf

HATE CRIME HOAXES IN AMERICA

Racial, sexual, and religious conflict have long been bread and butter to the media, but today's obsession with "hate crimes" adds a dangerous Orwellian dimension to the phenomenon. Crimes motivated by hatred do occur—they always have. But because of big payoffs to victims and victims' right groups in the form of free publicity for political agendas and even financial gain, "hate crime" fabrication has soared in recent years.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CRYING WOLF analyzes this new legislation along with the problem of bias in collecting statistics to justify it. More than that, **CRYING WOLF** profiles some of the organizations, such as the Anti-Defamation League of B'nai B'rith, that promote the concept of "hate crimes" and pressure public officials to spend your tax dollars to do something about them.

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Three Jewish Views

'Disease' of 'Holocaust Teaching'

... I find something obscene and irrelevant about the widespread concern in Jewish and friendly Christian educational circles with "Teaching the Holocaust." There is no need to teach the Holocaust; humanity already knows only too well how to do it.

One of the most ghoulish "Teaching the Holocaust" devices I have seen is a booklet called *The Holocaust Wall Hangings* just published by Yad Vashem [the Israel government Holocaust center]. I mention the publisher because Yad Vashem ought to be stopped from spending our money on such obscenities.

The artist writes that the hangings are intended to "move (the observer) to look into his/her heart and resolve to become human." Here are the titles and descriptions of some of them:

Kristallnacht — a map showing the places in Germany and Austria where synagogues were destroyed on that night of November 9, 1938

Einsatzgruppen — ...

Plan of Auschwitz-Birkenau

Europe 1945 — a map of death camps, decorated with many clusters of naked corpses.

How does looking at these make one "human"?

Holocaust wall hangings is not a freak phenomenon. In New York, a community-wide service was held "in anticipation of Yom Hashoah (Holocaust Day), April 30, the newest holiday on the Jewish calendar" (Long Island *Jewish World*, May 1–7).

... The aptest comment I have seen on the disease reflected in those wall hangings, [and] in the "Yom Hashoah holiday" ... is the comment of one of our staunch enemies, the Egyptian journalist Anis Mansour. The Jewish-German-Israeli journalist Henryk Broder quotes Mansour as writing "... if one gave the Jews Paradise, they would still hang pictures of Hell on their walls" (Los Angeles *Jewish Journal*, May 15–21).

— Moshe Kohn, Israeli writer, in his regular column in the English-language daily *Jerusalem Post* (international edition), week ending July 18, 1992.

'Swindler's List'

For the life of me, I can't understand what possessed Steven Spielberg to make 'Schindler's List,' to glorify a latter-day Robin Hood who profited at the expense of Polish Jewry ... I would call it "Swindler's List." ...

I understand that for many Jews this film is a sacred cow and nothing bad should be said about it, just as the museums of the Holocaust are considered beyond criticism. However, truly speaking, for young Jewish Americans, these films and museums add nothing but fear. The message is that the world is never a safe place for Jews...

I am sick and tired of this generation identifying Judaism with suffering. Why is it imperative for our children and young people to visit Holocaust museums? Why do we need to hear lectures about skinheads and neo-Nazis and growing anti-Semitism? Why should they see every film about the Holocaust, always portraying Jews as victims running for their lives?...

It is preposterous to think an American filmmaker can help preserve Judaism by showing a most horrific and pitiful scene of naked Jewish women huddled in the gas chamber. This doesn't make for better Jews, just better-selling movies. If for a moment you think that there is a moral lesson to be leaned from "Schindler's List," tell it to E.T.

— Rabbi Eli Hecht, past president of the Rabbinical Council of California, in "When Will Jews Let It Rest?," *Los Angeles Times*, Jan. 2, 1994.

A Fatal Obsession

There is almost nothing more sacred or more sensitive for Jews living in the generation after the Holocaust than the memory of the six million martyrs of the Nazi genocide ... Now that "revisionists," who seek to deny the Holocaust, have become even more brazen, sensitive Jews are reacting with even greater passion.

But obsession with the Holocaust is exacting a great price. It is killing America's Jews ... Jews as a group are drifting away from their religion ... Unless there will be, within the very near future, a dramatic turnaround in the patterns of Jewish assimilation and intermarriage, we are probably witnessing the last generation of Jewish life in America as now know it.

... Right now the priority seems to be building Holocaust memorials. More than $500 million has already been pledged or spent to build 19 Holocaust memorials and 36 research centers or libraries in America. Some cities, like Los Angeles, have two or three competing Holocaust memorials...

There is a Holocaust taking place in America right now. We can't hear it, because there are no barking dogs... We can't smell it because there are no gas chambers. But the net result is exactly the same.

— Rabbi Ephraim Buchwald, "The Holocaust is Killing America's Jews," *Los Angeles Times*, April 28, 1992.

'Long May the Battle Flag Wave'

A Defense of the Confederate Cause

THOMAS DILORENZO

The NAACP is threatening to boycott South Carolina businesses unless the state permanently furls the Confederate battle flag in the state capital of Columbia. The threat has rallied passionate supporters of the flag who see it not as a salute to slavery, but as a symbol of other aspects of the Southern heritage that all Americans should be proud of.

The average Confederate infantry soldier was not a slave owner and did not fight and die to preserve this institution. As Charles Adams points out in his book *For Good and Evil*, slavery is a most unlikely reason for the start of the War Between the States. In his first inaugural address Abraham Lincoln promised that he would not disturb slavery; abolition never appeared in the platform of any major political party; the Supreme Court upheld slavery in the 1857 Dred Scott decision.

In his famous response to Daniel Webster's defense of the union, John C. Calhoun offered three rationales for secession: fear that the new territories would side with the North and out-vote the South on economic issues, fear of the unconstrained and unconstitutional growth of the federal government, and oppressive taxation that disproportionately harmed the South. Slavery was not one of the rationales. "The institution of slavery," historians Charles and Mary Beard wrote in the 1929 classic, *The Rise of American Civilization*, "was not a fundamental issue during the epoch preceding the bombardment of Fort Sumter."

Evidence of what the average Southerner *did* fight for is found in historian James McPherson's new book, *What They Fought For, 1861–1865*. McPherson read more than 25,000 letters and 100 diaries of soldiers from both sides in the War Between the States to try to understand what, in their own words, these young men thought they were fighting for.

"These were the most literate armies in history to that time," McPherson writes. Their median age was 24; most of them had voted in the 1860 election, "the most heated and momentous election in American history." And they were voracious readers of newspapers who frequently engaged in ideological debates and expressed strong political opinions in their letters and diaries.

McPherson concludes that most Confederates "fought for liberty and independence from what they regarded as a tyrannical government." A young Virginia officer wrote his mother that the North's "war of subjugation against the South" was comparable to "England's war upon the colonies" and that he thought of the war as a "second War for American Independence."

An enlisted man in a Texas cavalry regiment wrote his sister that just as their forefathers had rebelled against King George III to "establish liberty and freedom in this western world... so we dissolved our alliance with this oppressive foe and are now enlisted in `The Holy Cause of Liberty and Independence' again."

An Alabama corporal who was taken prisoner at Gettysburg proclaimed he was fighting for "the same principles which fired the hearts of our ancestors in the revolutionary struggle." A soldier who was killed at Chancellorsville viewed the war as "a struggle between Liberty on one side, and Tyranny on the other." The letters of many Confederate soldiers "bristled with rhetoric of liberty and self government," McPherson found, coupled with "a willingness to die for the cause."

Confederate soldiers also believed they were defending their country against foreign invaders. In the words of a Union army officer from Illinois, "We are fighting for the Union ... a high and noble sentiment, but ... they are fighting for independence and are animated by passion and hatred against invaders."

And for good reason: although there were many atrocities committed by both sides in the war, it was the South whose civilians were pillaged and plundered by an invading army. During Sherman's march through South Carolina, "Columbia was ... burning fiercely, in more than a dozen places simultaneously," writes Shelby Foote in his trilogy, *The Civil War*. "Cotton Town, a section of poorer homes" was "put to the torch" along with "stores and houses along the river front."

"One object of special wrath was the Baptist church where the South Carolina secession convention had first assembled," writes Foote, "but the burners were foiled by a Negro they asked for directions." He was "the sexton of the church they sought and he pointed out a rival Methodist establishment ... which soon was gushing flames from all its windows." Also gushing with flames was "the nearby Ursuline convent, whose Mother Superior was known to be the sister of ... an outspoken secession-

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ist."

Rampaging Union soldiers "hurried from block to block, carrying wads of turpentine-soaked cotton for setting fire to houses ... while others used their rifles to bayonet hoses and cripple pumpers brought into play by the civilian fire department." When the sun finally rose on the morning of February 18, 1865, "two-thirds of Columbia lay in ashes."

"Agonized mothers, seeking their children," were "rushing on all sides from the raging flames and falling houses" as "invalids had to be dragged from their beds, and lay exposed to the flames and smoke," wrote E.A. Pollard in *The Lost Cause*.

In *Sherman's March*, Burke Davis writes that "black women of the city suffered terribly," many of them being "left in a condition little short of death" after regiments of Union troops subjected these women to "the tortures of their embraces." Southerners understood that the Confederate army — and its battle flag — was all that stood between them and debauchery and destruction.

Since the battle flag represents a fight against high taxes and centralized government, every freedom-loving American should honor it. South Carolina, don't tear it down!

"If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind ...

"The peculiar evil of silencing the expression of an opinion is, that it is robbing the human race; posterity as well as the existing generation; those who dissent from the opinion, still more than those who hold it.

"If the opinion is right, they are deprived of the opportunity of exchanging error for truth; if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error."

— John Stuart Mill, *Essay On Liberty*

The Most Ambitious Book-length Debunking to Date of the Works of Jean-Claude Pressac

AUSCHWITZ
The End of a Legend
by Carlo Mattogno

Mattogno is a learned man in the mold of his ancestors of the Renaissance. He is meticulous and prolific; in the future he will be in the first rank of Revisionists. —Prof. Robert Faurisson

Jean-Claude Pressac's *Auschwitz: Technique and Operation of the Gas Chambers* was published in 1989 to resounding worldwide media hosannas. It was followed in 1993 by his second opus, *The Crematoria of Auschwitz: The Machinery of Mass Killing*.

Pressac's principal volume, more than 500 pages with hundreds of illustrations, promised conclusive evidence of the existence and use of homicidal gas chambers at Auschwitz. Headlines proclaimed that the revisionists were finally vanquished, that Pressac had proven what the immense resources of the Holocaust industry had failed to prove in more than 40 years.

But in the mad rush to herald the news, the pundits hadn't bothered to *read* the book, presuming that the French pharmacist had accomplished what his publisher—the Klarsfeld Foundation—claimed he had. He hadn't.

So Pressac's second volume was published, promising, in his own words, "*the definitive rebuttal of revisionist theories*." This dog wouldn't hunt, either.

As you read ***Auschwitz: The End of a Legend*** you'll find out why. Here, Italian documents specialist Carlo Mattogno demolishes the boldest attempt to date—Pressac's back to back volumes—to answer the revisionist critique of the Auschwitz extermination story.

Mattogno shows how Pressac misinterpreted his own data in such a way as to assist not his fellow exterminationists, but the very revisionists he had set out defeat.

Mattogno demonstrates that Pressac's confused arguments confirm his ignorance of the structure and functioning of crematory ovens and gas chambers, and of the nature and use of the disinfectant Zyklon B; that Pressac's use of available statistics was arbitrary and largely fanciful, resulting in a *down-sizing* of the number of alleged victims; and that where information did not exist, Pressac simply invented it, often with mutually contradictory arguments in different parts of his thesis.

Mattogno's relentless deconstruction of Pressac's assertions and interpretations not only reveals the Holocaust Lobby hero's incompetence, it's a case study of the pathetic sloppiness the media can be counted on to overlook in the crusade against Holocaust Revisionism.

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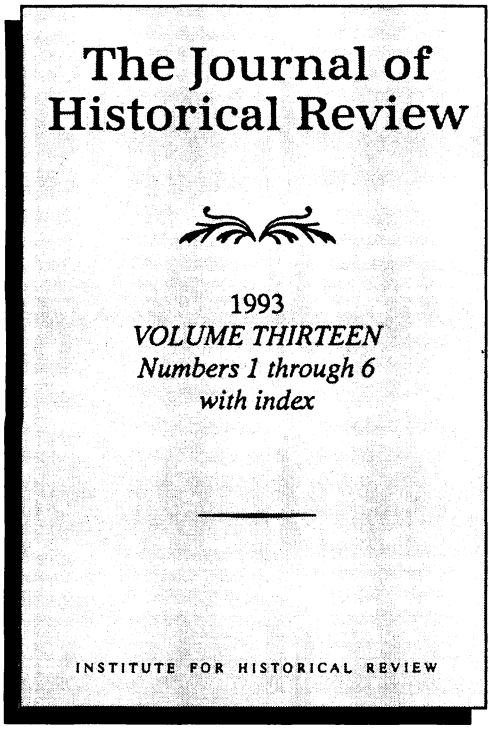

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Reviews

Encyclopedic Work on Zündel 'Holocaust Trial' an 'Absolute Necessity'

Did Six Million Really Die?: Report of the Evidence in the Canadian "False News" Trial of Ernst Zündel, 1988. Compiled and edited by Barbara Kulaszka. Foreword by Dr. Robert Faurisson. Toronto: Samisdat, 1992. Softcover. Large format. 572 pages. Illustrations. Index. (Available from the IHR for $50.00, plus $2.75 shipping.)

Reviewed by Charles E. Weber

As a result of re-publishing *Did Six Million Really Die?*, a booklet that originally appeared in 1974 in England, Canadian authorities charged Ernst Zündel, a German-born commercial artist residing in Toronto, with violating section 177 of the country's Criminal Code. This section provides:

> Everyone who willfully publishes a statement, tale or news that he knows is false and that causes or is likely to cause injury of mischief to a public interest is guilty of an indictable offence and liable to imprisonment for a term not exceeding two years.

Although this law had seldom been invoked, in 1985 and 1988 Zündel was a defendant in two long jury trials for allegedly violating this statute. These two trials are among the most significant in North American legal history, and provide a valuable source for historians.

As one of the defense witnesses in the first trial I had an opportunity to observe members of the jury, which consisted mostly of rather old men, some of whom must have been veterans of the Second World War (as am I). For me, the trials of Ernst Zündel had a bearing on my own experiences in life, for I had been involved in the Allied postwar "denazification" process in Germany.

I know from my own experiences and observations that most veterans of the Second World War have a tendency to want to believe that their sacrifices and those of their contemporaries were for a good cause, and that they were involved in a "good war" in spite of our alliance with and strong support of one of the most evil regimes in the history of mankind, the government of Stalin. Believing "Holocaust" tales is thus a psychological compulsion for the typical Canadian, American and British veteran of the Second World War.

More broadly, the desire to believe in the ethical inferiority of our adversary in that war, National Socialist Germany, in a conflict that required great national sacrifices, is no doubt a factor that favors the ready, seldom-questioned acceptance of "Holocaust" accounts and tales, fantastic and improbable though they might seem to an unprejudiced examiner. The sentences imposed on Zündel (later revoked by higher courts) were dependent on opinions of members of a jury consisting of Canadian citizens selected more or less at random. In assessing the verdicts in the Zündel trials we must bear in mind the atmosphere in which they were conducted.

These trials provide a unique opportunity for historians who wish to be objective to examine "Holocaust" arguments, because they involve a juxtaposition of opinions of advocates of what might be called the "Extermination Thesis" and the opinions of the "revisionists" who do not accept that thesis. Because the "Holocaust" today has an important impact on American thought, policy and even legislation, the "Holocaust" question is certainly one of the most important with which an historian can concern himself.

The first, 1985 trial — much more than the second — received a great deal of attention in the Canadian press and television. In the United States, the media paid virtually no attention to either trial.

This massive book is an admirable and valuable summary of evidence presented by historians with opposing views on the "Holocaust" in a major trial in which the usual rules of evidence generally prevailed (quite in contrast to the Nuremberg trials of 1945–1946). Furthermore, this book supplements the copious evidence with developments on the "Holocaust" question between 1988 and 1992, such as the 1990 report of Poland's Institute of Forensic Research commissioned by the Auschwitz State Museum. (The complete text of this report is published in the Summer 1991 IHR *Journal*.)

This book summarizes rather closely, with

Charles E. Weber received a doctorate in German literature from the University of Cincinnati in 1954, and has taught at the University of Cincinnati, the University of Missouri, Louisiana State University, and the University of Tulsa (Oklahoma). He has served as Head of the Department of Modern Languages at the University of Tulsa. Dr. Weber (no relation to this *Journal*'s editor) publishes the *Bulletin* of the "Committee for the Reexamination of the History of the Second World War." He is a member of this *Journal*'s Editorial Advisory Committee.

many direct quotations, the testimony presented by the various witnesses. The summary of the testimony for the Crown (prosecution) takes up 157 pages, that for the defense, 276. The summaries of the testimonies of the two major prosecution witnesses, Raul Hilberg and Christopher Browning, take up 148-1/2 pages, while the summaries of the testimonies of six major defense witnesses occupy 224 pages: Ditlieb Felderer 13, Mark Weber 63, Udo Walendy 13, Robert Faurisson 65, Fred Leuchter 8, David Irving 62. I give these figures to provide an idea of the book's dimensions and contents, because it is difficult to indicate much more than the general nature of the testimonies within the usual limits of a book review.

At "Zündelhaus" during the 1988 "Holocaust trial." From left to right: Ernst Zündel (holding girl), attorney Barbara Kulaszka, legal assistant Keltie Zubko, and defense attorney Douglas Christie.

Summaries of the testimonies are preceded by a publisher's note, an editor's introduction, and a foreword by Dr. Robert Faurisson. In addition, editor-compiler Barbara Kulaszka provides a significant essay on implications of the legal campaign against Holocaust revisionism, pointing out that even statements by Jewish historians plausibly constitute "Holocaust denial."

In his foreword, Faurisson stresses the importance of the physical-forensic investigations of Auschwitz by Fred Leuchter and subsequent investigators, as well as the courageous role played by Ernst Zündel. At the same time, he admonishes us that court proceedings are not the ideal setting for the examination of complicated historical questions.

Browning

Christopher R. Browning, a 43-year-old professor at Pacific Lutheran College in Tacoma, was the only major witness to testify in person for the Crown. His testimony is summarized on 73-1/2 pages. Browning obtained his Ph.D. degree in 1975, and has carried out research on the National Socialist government's treatment of Jews at archives in Jerusalem, Bonn, Koblenz, and elsewhere. He is the author of *Fateful Months: Essays on the Emergence of the Final Solution* (1985).

Seeking to discredit the booklet written by an Englishman under the pen name of Richard Harwood, *Did Six Million Really Die?* (the full text of which is reproduced in the work under review here), Browning read from a number of documents, many of which had been presented at the Nuremberg trials. One of these was the *Stahlecker Report*, written by the commander of an *Einsatzgruppe* operating in the Baltic region. This *Report* mentions executions by Latvian and Lithuanian auxiliaries who were selected because they had relatives who had been murdered or deported by the Communists during the 1940–1941 Soviet occupation of the Baltic lands.

During cross-examination by Zündel's attorney, Douglas Christie, Browning admitted that he was being paid $30,000 by Israel's Yad Vashem Holocaust center to write a book.

Browning acknowledged that — in contrast to such defense witnesses as Felderer and Leuchter — he had never visited the sites of any of the former German concentration camps for purposes of research. Browning's naiveté about the origins of the Second World War also became apparent. The often-quoted phrase *"bei Freilassung"* ("upon release") in the "Wannsee Protocol" is discussed. In a striking example of the biased, one-sided nature of his research, Browning admitted that, in 17 years studying the treatment of Jews by the wartime German government, he had never read the works of Wilhelm Stäglich. (Stäglich's principal book, which is published in English by the IHR under the title *Auschwitz: A Judge Looks at the Evidence*, is perhaps the most important revisionist work on the question.)

At the behest of the prosecution, the testimony of Raul Hilberg given during the first Zündel trial was read in its entirety to the court. Hilberg, a professor at the University of Vermont, has written extensively in support of the Extermination Thesis. His chief work is a three-volume work, *The Destruction of the European Jews*.

In an October 5, 1987, letter to Crown prosecuting attorney Pearson (and reproduced in this book), Hilberg cited several reasons for his decision not to testify at the second trial, including the "time and energy required to ward off" the assault on his testimony. Defense attorney Christie objected to the reading of the testimony from 1985, charging that Hilberg had perjured himself in the first trial. In the present work, the summary of Hilberg's testimony takes up 76 pages. In view of his justified timidity about subjecting himself again to Christie's penetrating cross-examination, Hilberg's testimony should not detain us in detail here. However, the curious reader should read Christie's devastating cross-examination of Hilberg. Christie proved to be

very well prepared for detailed cross-examination, confronting Hilberg with a great many appropriate citations from a wide range of sources.

Felderer

Ditlieb Felderer from Sweden was the first witness called by the defense. Felderer had first become interested in this subject as an adherent of the Jehovah's Witnesses, when he began investigating the fate of Witnesses in German concentration camps. This stimulated wider-ranging investigations of the camps, in which he found to his astonishment that they were quite different from the way they are generally described.

Felderer became fascinated by this subject, so much so that he took some 30,000 slides during visits of the sites of former concentration camps in Poland. He showed about 300 of his slides to the jury, 230 of which are reproduced in this book's pictorial section. During his testimony, Felderer drew parallels between Germany's Auschwitz trials and the medieval trials of witches who were forced to admit to having had sexual intercourse with the Devil.

Christophersen

Testifying next was Thies Christophersen, who had been a German army officer stationed in 1944 at Raisko, a subsidiary camp near Auschwitz where agricultural experiments were conducted. Christophersen has laid out his wartime experiences in a booklet, *Auschwitz: Truth or Lie: An Eyewitness Report* (available from the IHR).

Weber

Historian Mark Weber, who was born in Oregon in 1951, was the eighth witness for the defense. Accepted by the court as an expert witness qualified to give opinion evidence on the Holocaust issue, he discussed a wide variety of aspects of the Extermination Thesis, including the *Einsatzgruppen*, the Wannsee Conference, Zionism, the postwar "confessions" of Auschwitz commandant Rudolf Höss, and Allied aerial photographs of Auschwitz.

Throughout his five days of testimony Weber demonstrated wide archival experiences, and a vast knowledge of many aspects of the history of the Jews in Europe during and before the Second World War. Attorney Christie took him through a line-by-line analysis of virtually the entire text of the Harwood booklet. Weber discussed the questionable legal basis of the Nuremberg trials (which were condemned at the time by no less a figure than Senator Robert Taft of Ohio). Crown attorney Pearson cross-examined Weber at great length, largely about the *Einsatzgruppen* and then about Weber's personal experiences and beliefs. In sometimes bitter exchanges Pearson sought to discredit Weber as a racist.

Van Herwaarden

Maria van Herwaarden, a Austrian-born resident of Canada, testified about her experiences as a inmate of Auschwitz-Birkenau from December 1942 to January 1945. She told about large-scale deaths due to disease, and measures taken by the camp authorities to combat the epidemics. Although there was talk of gassings in the camp, she stated that personally she never saw any evidence of that.

Burg

Joseph G. Burg, a Jewish author who had been harshly treated during the war, testified that shortly after the end of the conflict he had visited the Auschwitz and Majdanek camps — and found no evidence of "gas chambers" at either. There were no liquidations in the concentration camps, Burg stated. He was not cross-examined.

Lagacé

Ivan Lagacé, a crematory manager in Calgary, testified on the credibility of the standard claims of mass cremation at the Auschwitz-Birkenau camp. Even modern crematories require an average of two hours (the cremation cycle) to "process" a human body, he said. Non-stop cremation, as allegedly happened at Birkenau, is simply impossible, said Lagacé, who had cremated more than a thousand bodies in his career.

Birkenau's crematories were almost identical in structure and design to the crematory he manages in Calgary, said Lagacé. Claims by Raul Hilberg and other Holocaust historians that some four thousand bodies were "processed" daily in Birkenau's four crematory facilities are "preposterous" and "beyond the realm of reality," Lagacé emphasized. Based on his experience, he said, the Birkenau crematories would have been able to cremate no more than 184 bodies daily.

Walendy

During his testimony, German historian and publisher Udo Walendy spoke at length about his collaboration with Zündel, and about censorship and "reeducation" in Germany. For two decades, Walendy has published the important booklet series, *Historische Tatsachen*. He is also the author of several books, and he distributed Harwood's *Did Six Million Really Die?* in Germany.

Faurisson

During his six days on the witness stand, French Professor Robert Faurisson, like Weber, covered a very wide range of aspects of the Extermination Thesis, including his notable research on the Anne Frank *Diary*.

Faurisson summarizes his view of the "Holocaust" as follows:

The alleged Hitlerite gas chambers and the

alleged genocide of the Jews are one and the same historical lie which opened the way to a gigantic political-financial fraud, whose principal beneficiaries are the State of Israel and international Zionism, and the principal victims the German people — but not its leaders — and the entire Palestinian people.

A good deal of Faurisson's testimony was devoted to an analysis of the booklet, *Six Million Did Die*, published by the South African Jewish Board of Deputies. He characterized this work as a "bad book." At the beginning of Pearson's cross-examination, Faurisson pointed out that court proceedings are not the proper setting for historical debate (just as he does in his foreword to this book). He demonstrated not only a wide knowledge of the history of the Jews in Europe during the Second World War, but also impressive verbal skill (with an occasional touch of Gallic humor) in a language that is not his mother tongue.

Leuchter

Fred Leuchter, an American expert on penal execution procedures, took the stand to provide relatively short but crucially important testimony. Commissioned by Zündel, he had carried out the first ever on-site expert forensic examination of the alleged homicidal "gas chambers" at Auschwitz, Birkenau and Majdanek. He compiled his detailed physical and chemical data and his conclusions in the history-making *Leuchter Report*, which has had a tremendous impact on all subsequent discussion of the wartime function of the camps. (A condensed version of *The Leuchter Report* is published in this book as an appendix.)

Judge Thomas permitted Leuchter to give oral testimony, but with major restrictions. Leuchter was not allowed to present or even refer to his *Report*, but he was able to describe his investigation of the camp sites in some detail.

Irving

David Irving, the prolific British historian, was the final defense witness. Not a man to hide his light under a basket, Irving can justifiably boast not only about the quantity and wide range of his publications on Second World War history, but also about his extensive archival research and his intimate familiarity with the German language, which gives him far greater access to original sources than some historians who have written in this area.

Irving has written on such diverse topics as Churchill and the Hungarian uprising of 1956. He often shows contempt for academic historians who show no originality, or rigor in going after original documentation, content to drift along with popular mythology. Acknowledging that he had not read Hilberg's three-volume work, Irving said that he does not read other people's books if he can avoid it, adding that he finds it is easier to go to the archives and read the original documents. When his *Hitler's War* was published in 1977, he accepted most of the Extermination Thesis without much questioning. Since then, though, he has changed his views on this subject. Taking advantage of what he considered an important wedge here, Pearson read extensively from *Hitler's War*, challenging Irving's change of views.

Irving had strong praise for the value of Leuchter's forensic, on-site investigation, which he characterized as "shattering in the significance of its discovery" and "a stroke of genius on the part of the defense." Irving stated that his views had been changed even by testimony he had heard at the trial "in the last few days."

Irving adheres to the view that there were isolated massacres of Jews in the Baltic lands and in Ukraine that were not authorized by Hitler, and indeed prohibited by him, and that Hitler envisaged the "final solution of the Jewish question" as postwar emigration of Jews from Europe. Irving suggests a similarity in some respects of the massacres of Jews to those by American forces in Vietnam.

He testified that he did not dispute the authenticity of the Wannsee Conference "protocol" of January 20, 1942. I find this astonishing because there is a good deal of evidence that it has been altered, if it had not been a forgery from the outset.

Irving often seemed rather cavalier about statistics, as when he accepted as accurate the figure of "eleven million" European Jews given in the statistical table of the Wannsee Conference protocol. These figures are rightly considered notoriously inflated, especially in the case of France, and include Jews in neutral counties and the USSR.

I could not escape the impression that Irving was somewhat crippled as a defense witness as a result of being confronted with contrary views he had expressed on earlier occasions. He was expressing "Exterminationist" views as recently as 1977, long after serious questions had been raised about the orthodox portrayal of Second World War history.

'Essentially Sound'

In keeping with the purpose of the trial, much of the defense testimony and Crown cross-examination was taken up in examination of passages from the booklet, *Did Six Million Really Die?*, which was written by Englishman Richard Verrall under the pen name of Richard Harwood. There was general agreement among the defense witnesses that the Harwood booklet, which was first published in 1974, is a relatively early and somewhat deficient revisionist work. Irving and Weber testified that, in spite of some errors, mostly of a minor nature, the booklet's arguments are essentially sound.

Legal Difficulties

Each of the six major defense witnesses (with

the exception of Weber), have, like Zündel himself, been subjected to severe legal difficulties. Faurisson testified that he would continue his historical activities no matter what his fate might be, in spite of the previous legal harassment and brutal physical attacks against him. Of course, such measures against historians who question the Extermination Thesis are a striking demonstration of the panic amongst propagandists whose lies and distortions have been exposed by a small, poorly financed group of courageous historians motivated by an idealistic search for the truth.

At the conclusion of his testimony, Weber pointed out that he was appearing as a witness with no compensation other than personal satisfaction — quite in contrast to Browning, who was being paid $150 per hour by the Canadian government. Faurisson mentioned the case of Francois Duprat, a French teacher who was murdered in 1978 because he had been distributing Harwood's *Did Six Million Really Die?*.

Partisan Warfare

Nearly all of the major witnesses, both for the prosecution and for Zündel, pointed out that many deaths of Jews resulted from actions by the *Einsatzgruppen*, German field security police units that were responsible for protecting German soldiers from the devastating actions of partisans, irregular Communist combat forces. Because Jews were disproportionately represented among the partisans, measures taken against them resulted in heavy Jewish losses.

Following the summaries of testimonies in the book is an epilogue with Judge Thomas's reasoning for sentencing Zündel to nine months in prison, a very valuable pictorial section that includes 230 slides presented by Felderer, a condensed version of the *Leuchter Report* (which Judge Thomas would not permit the jury to see), a facsimile reprint of the entire text of Harwood's *Did Six Million Really Die?*, and a helpful bibliography and comprehensive index. The two final pages reproduce Zündel's January 1993 appeal for compensation for wrongful prosecution in the wake of the history-making August 27, 1992, ruling by the Supreme Court of Canada invalidating the entire trial on constitutional grounds, thus acquitting Zündel.

'Absolute Necessity'

This book is an absolute necessity for every library of universities and academic centers where modern history is taught, and indeed for any honest scholar of modern history who deals, even tangentially, with the "Holocaust" question. With all due respect for earlier works by revisionist historians on this issue, this book now assumes the position of the most important reference work on the "Holocaust" issue. Advocates of the Extermination Thesis ignore it at the risk of making fools of themselves.

Lucid, Comprehensive Work Details Early Zionist Efforts to Seize Palestine

Palestine: The Reality, by Joseph M. N. Jeffries. Westport, Conn.: Hyperion, 1976 (reprint of original 1939 London edition). Hardback. 728 (+ xxiii) pages. Bibliography. Index. $46.75. ISBN: 0 88355 327 9.

Reviewed by Patrick O'Reilly

This remarkable book tells, truthfully and in detail, the story of the early stages of the Zionist colonization and eventual conquest of the Holy Land. It brings the story up to 1939, when this book was originally published in Britain. (This is a 1976 American reprint edition.)

Unlike most works about the Zionist-Arab conflict, this book starts at the beginning, carefully details events to 1939, and draws the appropriate conclusions. While the author is clearly sympathetic with the Arabs, he permits his conclusions to follow inevitably from the facts.

This book dispels many misconceptions. Analyzing Arab aspirations for independence prior to the outbreak of the First World War in 1914, Jeffries establishes the existence of a politically active Arab league that sought assistance from France and Britain, particularly the latter, in winning liberation from Turkish Ottoman rule. When Britain called for Arab help in the First World War struggle against the German-allied Ottoman Turks, she found a sympathetic ear among the Arabs. As Jeffries establishes, the military support provided by the Arabs against the Turks proved critically important for hard-pressed Britain. He also shows, Zionist claims to the contrary, that the October 1915 pledge by Britain's High Commissioner for Egypt, Sir Henry McMahon, of British support for an independent Arab state did include the territory of Palestine. Britain later betrayed this pledge with the secret Sykes-Picot Agreement of May 1916. But the great treachery came with Britain's much-discussed Balfour Declaration of November 2, 1917, the key passage of which promised: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object ..."

As Jeffries convincingly shows, the Zionists had no legitimate claim to any such "national home." On the deceitful intentions of the Declaration's fram-

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ers, he comments (pp. 177–8) with bitterness:

> By an altogether abject subterfuge, under colour of protecting Arab interests, they set out to conceal the fact that the Arabs to all intents constituted the population of the country. It called them the "non-Jewish communities in Palestine!" It called the multitude the non-few; it called the 670,000 the non-60,000...

But, of course, there is more than mere preposterous nomenclature [here] ... It is fraudulent. It was done in order to conceal the true ratio between Arabs and Jews, and thereby to make easier the supersession of the former. It was as though in some declaration Highlanders and Lowlanders had been defined as "the existing non-Irish communities in Scotland" in order that ... dispossessive action against the Scots could be attempted more easily.

Jeffries provides a penetrating look at the cleverly deceptive wording of the Declaration, the meaninglessness of its various "guarantees," and its studied vagueness, which permitted self-serving interpretation. In 1939, the British MacDonald White Paper acknowledged the deliberate ambiguity in the expression "a national home for the Jewish people" as the fundamental cause of unrest and hostility between Arabs and Jews.

Jeffries also provides a masterful exposé of the Zionist cabal that surrounded David Lloyd George, Britain's premier during the First World War, and Arthur Balfour, the British Foreign Secretary in whose name the Zionist Declaration was issued, and details the amazing transatlantic coordination between Zionist leaders in the United States and Britain. (It should be noted that other historians have also effectively dissected the Declaration. See, for example, *Behind the Balfour Declaration*, by Dr. Robert John. Available from the IHR for $10, postpaid

Perhaps the most valuable aspect of *Palestine: The Reality* is its description of just how the Balfour Declaration was used to provide legitimacy and justification for the British takeover of Palestine. Article 22 of the Covenant of the new "League of Nations" sanctioned victorious European powers of the First World War to rule lands carved from the territories of the defeated Central powers. These powers were to help the "mandate" dominions to eventual independent self-rule. So it was that Palestine came under British "mandate" rule.

It was South African Prime Minister Jan Smuts who prepared the draft text of the League of Nations Covenant. His proposed mandate system specifically exempted Palestine from the general principles he laid out. Not surprisingly, Smuts was a dedicated proponent of the Jewish "national home." Jeffries lucidly explains the machinations by which the League of Nations ratified "mandates" chosen by the "mandatory" powers themselves, how the League Council usurped the powers supposedly delegated to the Assembly, and how the "mandatory" powers violated the strict guidelines of Covenant Article 22. Seldom, if ever, has there been a shallower legal pretext for a more transparent takeover scheme.

Jeffries painstakingly reveals the Zionist role in all this. As he shows, it was the American Zionist leader (and later Supreme Court Justice) Felix Frankfurter who played the decisive role in implementing the Palestine "mandate." British civil administration was established in Palestine under Sir Herbert Samuel, himself a Zionist, in July 1920, even though the League-issued Mandate to Britain was not formally inaugurated until 1923. Most of the documentation for such astonishing facts comes from Zionist sources, which are liberally quoted throughout this book.

Because they had given conflicting pledges to the Zionists and to the Arabs, the British sought unusual means to deal with their dilemma. One "solution" recommended by His Majesty's Government was to partition Palestine into Jewish and Arab states, with Britain holding a permanent dominion over a third section. The reader may smile at Jeffries' comment that this proposed "solution" would have given the appearance of a "fresh start." (How often have we heard such phrases in connection with proposed solutions to the Zionist-Arab conflict!)

Much of the remainder of this book is devoted to a scrupulous look at the various official British investigations of the Palestine problem, from the 1920 unpublished Palin report to the Peel Commission report of 1937.

Jeffries was not a cloistered scholar, but a well-informed British journalist. He was intimately familiar, for example, with the Paris Peace Conference of 1919 and the (mis)conduct of British statesmen there. His trenchant analysis of their maneuvers and apologies, pithily expressed, is both informative and entertaining.

A minor weakness of this account is the author's self-confessed lack of access to certain American sources. All the same, and in spite of the author's frank sympathy for the Arab cause, *Palestine: The Reality* equals or surpasses in its comprehensiveness and lucidity all current "scholarship" on the subject. It is for these very reasons, perhaps, that it has not received the attention it deserves.

"Vitam impendere vero."
Give life to truth.

— Juvenal

'Irrefutable Response' Falls Flat

'The Good Old Days': The Holocaust as Seen by Its Perpetrators and Bystanders. Ernst Klee, Willi Dressen and Volker Riess, editors. Translated from the German by Deborah Burnstone. Foreword by Hugh Trevor-Roper. New York: Free Press, 1991. Hardcover. 334 pages. Photographs. Source references. Biographical appendix. Index. ISBN: 0 02 917425 2

Reviewed by John Weir

This book's dust jacket blurb promises a lot — which I guess is its primary purpose, besides keeping off dust. The prospective reader is assured that *"The Good Old Days"* reveals "startling new evidence," and is "yet another irrefutable response to the revisionist historians who claim to doubt the historic truth of the Holocaust."

While interesting, this book does not live up to its promise, though unlike many other Holotomes it is not a whiny narrative history. Instead, it is a collection of contemporaneous reports, letters, and diary excerpts, along with numerous postwar statements obtained during Allied interrogation sessions. Apparently the editors of this work expect the documents here to speak for themselves. In fact, the editors have taken these documents from their historical context, assembling them to distort the historical record and mislead the reader.

One doesn't have to read far before finding that the book breaks the promise made on the dust jacket. In his foreword, British historian Hugh Trevor-Roper (Lord Dacre) writes:

> History is always liable to revision and there are indeed some unresolved problems of the "Final Solution." ... There are some genuine uncertainties about the exact structure and working of the gas chambers and the number of their victims. However, these reasons for questioning the evidence where it is weak are not reasons for rejecting it where it is firm: they are reasons for looking it in the face.

After reading this, I guessed I could forget about finding "startling new evidence" in the pages to follow. And so it turned out.

What did startle me was that three-quarters of the book deals with the activities of the *Einsatzgruppen* German security field police units, and various native auxiliary militia units, which operated during 1941-42 in the occupied Soviet territories, and especially in the Baltic countries. The remaining 60-odd pages are devoted to the "extermination camps" and their "gas chambers." This division is perhaps an indication of where Holocaust evidence is relatively firm, and where it is weakest.

Because most Holocaust accounts claim that "resettlement" was merely a Nazi code word for killing, I was surprised to find here (pp. 183 ff.) a July 1943 report by an SS officer complaining of a slavishly pro-Jewish attitude by Wilhelm Kube, *Generalkommissar* of German-occupied Belarus (White Russia). The report's author accuses Kube of being especially protective of German Jews who had been resettled there from the Reich.

Many of the documents in this book show that the Germans were particularly suspicious of the local Jews in the areas they occupied. For example, Kube reports (p. 180) in a confidential July 1942 letter:

> It has become apparent during the course of all clashes with partisans in Belarus, in both the former Polish and the former Soviet parts of the region, that the Jews, together with the Polish resistance movement and the Moscow Red Army in the east, are the principal supporters of the partisan movement.

Consequently, Jews were subjected to harsh retribution for acts of sabotage or murder committed by partisans. Furthermore, as the Germans advanced in pursuit of the Red Army, local Jews were singled out for punishment in retribution for mass killings carried out by the Soviet secret police before their retreat.

This suspicion and severe treatment is further pointed up in excerpts from the diary of *Einsatzgruppe* officer Felix Landau (pp. 88 ff.), who recounts in one entry the execution of 20 Jews from the local ghetto because a group of Jews had failed to show up for work one day. Clearly, the Nazis meant business.

This book's final section, which deals with the "extermination camps," contains nothing new. For example, there are extensive excerpts from the familiar diary of Dr. Kremer, an anatomist and physician who was stationed at Auschwitz in 1942. [See: R. Faurisson, "Confessions of SS men who were at Auschwitz," Summer 1981 *Journal*.] Interestingly, Kremer's only mention of Zyklon B (p. 257), which allegedly was used to gas hundreds of thousands of Jews at Auschwitz, is "against lice" in connection with fumigating a barracks building. Most the diary entries given here deal with the typhus epidemic, food, travel, work, and other duties. Nowhere does Kremer mention gas cham-

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bers. For evidence of these, the book depends entirely on the familiar postwar statements of Rudolf Höss, Kurt Gerstein, Kurt Franz, and others. [See: R. Faurisson, "How the British Obtained the Confessions of Rudolf Höss," Winter 1986-87 *Journal*; H. Roques, *The 'Confessions' of Kurt Gerstein.*]

Among the many grim photographs in this book are two I found amusing. First, there is a photo of a power crane (p. 246) standing next to piles of sand and gravel. It is captioned: "Excavator used for corpses at Treblinka." What the editors fail to tell the reader that there was a gravel quarry at Treblinka. Maybe, just maybe, it was used for the obvious purpose of simply quarrying gravel.

A second photo shows a pet dog, "Barry," that belonged to Treblinka deputy commandant Kurt Franz (p. 248). According to the caption, Franz "used to set [the dog] on prisoners ... 'Barry' tore many Jews to pieces, on numerous occasions biting off their genitals." One might expect "Barry" to look like something out of "The Omen," but what the photograph shows is a real disappointment. Too bad no "action" photo is available, because it's difficult to believe that the rather scruffy, medium-sized, retriever-mix mongrel shown here was capable of doing what's been claimed.

In a postwar statement (p. 249) about "Barry" and his own role in the camp, Kurt Franz hit the nail on the head:

> It is true that I had a dog called Barry. Or rather — to be precise — this dog was a stray from [the work and training camp of] Trawniki that attached itself to me in the camp... I never set this dog on a Jew. I never killed a person or beat anyone. I would like to correct myself — the latter may have occurred once. Basically I have never done wrong to anyone, nor would I ever have wished to do a wrong. I vehemently deny these attacks against me. I state that the entire thing is a sham. I believe that I am now being maligned for the sole reason that I was a member of the SS. I wore the uniform of an SS officer and for this reason alone was a familiar figure among the prisoners.

Although it is promoted as an "irrefutable response" to the revisionists, *The Good Old Days* is a sham. It simply ignores the work of revisionist scholars.

Most of the text, by far, is devoted to the activities of the *Einsatzgruppen*, but as early as the mid-70s Dr. Butz acknowledged that this is the only aspect of the Holocaust story that contains a grain of truth. The remainder that deals with the camps is a rehash of material that has been thoroughly discredited for years.

In short, there's no "response" here, irrefutable or otherwise. In fact, the book's editors book appear entirely ignorant of revisionist scholarship.

This book might be of some value as a reference work, but don't pay full price for it.

THE BALFOUR DECLARATION
Britain's Great War Promise

Few documents have had as shadowy a past, or as ominous a future, as the British government's 1917 pledge to the House of Rothschild. By it the British Empire broke its promise to the Arabs to court what it believed to be a far mightier power, and in the name of the Jewish people international Zionism won a foothold in Palestine.

Arthur Balfour's letter to Lord Rothschild — the culmination of years of intrigue — laid the foundation for the dramatic birth of Israel in 1948, for the dispossession of the Palestinians, for the five Israeli wars which followed, and for the gradual but ever deepening involvement of America in the Middle East morass.

Robert John's *Behind the Balfour Declaration* reveals the shadowy — and shocking — maneuverings which resulted in the British promise to the Zionists, and the secret document which exposes British perfidy. Dr. John, co-author of the monumental *The Palestine Diary*, and a specialist in Palestinian history, traces the moves by which Zionist negotiators like Chaim Weizmann and Louis Brandeis played off one empire against another to extract the guarantee that has changed the face of the Middle East and the world.

Behind the Balfour Declaration
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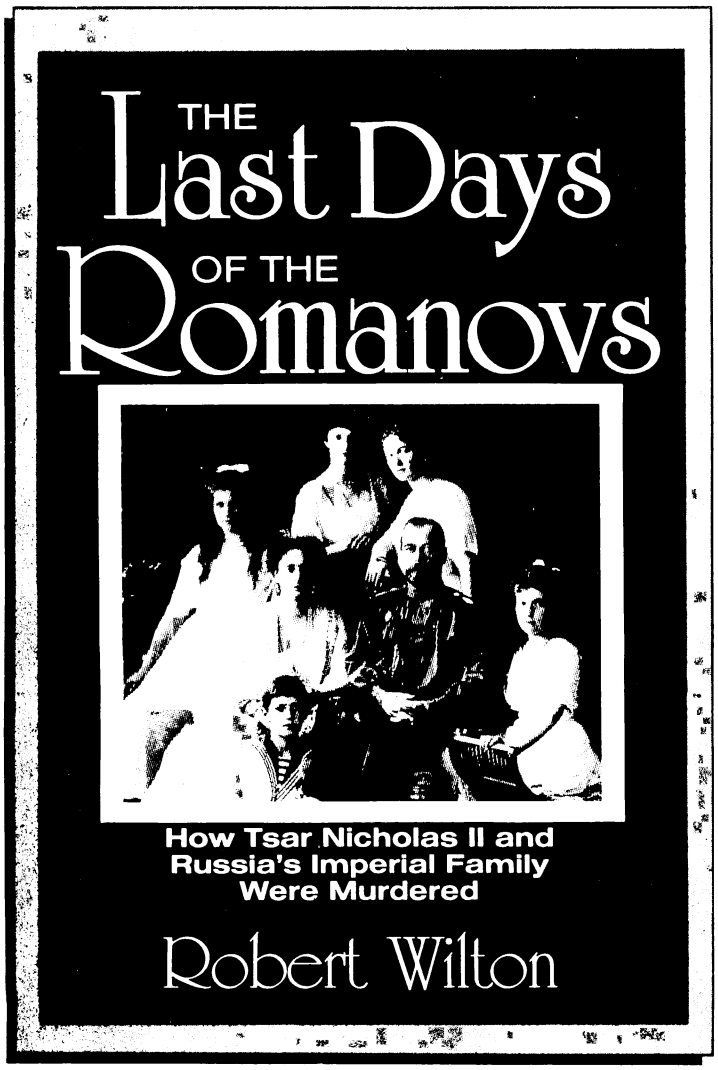
"A morsel of genuine history is a rare thing, so rare as to be always valuable."

— Thomas Jefferson

WHO REALLY KILLED THE ROMANOVS. . . AND WHY?

Today, 75 Years After the Brutal Murders, A Long-Suppressed Classic Gives the Shocking Answers

WHEN THE NEWS OF THE COLD-BLOODED MASSACRE of Tsar Nicholas II, his wife Alexandra, and their five children reached the outside world, decent people were horrified. But the true, complete story of the murders was suppressed from the outset—not only by the Red regime, but by *powerful forces operating at the nerve centers of the Western nations*. Nevertheless, one intrepid journalist, Robert Wilton, longtime Russia correspondent of the London *Times*, dared to brave the blackout. An on-the-scene participant in the White Russian investigation of the crime, Wilton brought the first documentary evidence of the *real killers, and their actual motives*, to the West.



A SKELETON KEY TO THE TRUTH ABOUT THE SOVIET SLAUGHTERHOUSE

Wilton's book, ***The Last Days of the Romanovs***, based on the evidence gathered by Russian investigative magistrate Nikolai Sokolov, was published in France, England, and America at the beginning of the 1920's—but it soon vanished from the bookstores and almost all library shelves, and was ignored in later "approved" histories. The most explosive secret of Wilton's book—*the role that racial revenge played in the slaughter of the Romanovs*—had to be concealed. And it continued to be concealed for decades—as the same motive claimed the lives of millions of Christian Russians, Ukrainians, Balts, and other helpless victims of the Red cabal.

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Letters

Faurisson Comments on Irving, Goebbels and Pressac

In the Jan–Feb. 1995 *Journal* (p. 15), David Irving quotes, as he does in his book *Hitler's War*, a handwritten note of Heinrich Himmler, dated Nov. 30, 1941, to Reinhard Heydrich. It reads: "Jew transport from Berlin. No liquidation." This might induce some readers to think that this can only mean that usually, or sometimes, there were liquidations of a "Jew transport."

At the conclusion of my own speech at the Twelfth IHR Conference (Sept. 1994), and after having heard Irving make mention of that note, I said that the German words were "*Keine Liquidierung*," and simply could have meant that this particular transport did not include any individuals already scheduled for execution.

About Goebbels and the Wannsee conference of January 20, 1942, Irving writes (p. 16): "Although Goebbels did not hear in advance of the [Wannsee] meeting, you'll find in Goebbels' diary — in his entry of March 7, 1942 — that a copy of the well-known Wannsee conference protocol was sent to him." And Irving adds: "Nobody else has spotted this."

In fact this is already well known. As early as 1961, Raul Hilberg, referring precisely to this entry of March 7, 1942, in *The Goebbels Diaries*, as edited by Louis Lochner, had written: "One other agency, not previously represented in 'final solution' matters, had sent emissaries to the conference. That was the Propaganda Ministry. Goebbels had received a copy of the protocol of the January 20 conference." (R. Hilberg, *The Destruction of the European Jews*, Quadrangle, 1967 ed., p. 270.) He repeated this in the 1985 "revised and definitive" edition of this same book (published by Holmes & Meier, p. 441).

Irving also quotes a portion of the Goebbels diary entry of March 27, 1942. He checked the authenticity of that entry, and concludes (p. 17) that "there's no way anyone could have faked it." I agree. I have often said that falsifications are rare, but misinterpretations quite common. For instance, I believe that certain Himmler sentences in his familiar October 1943 Posen speeches, which look suspicious to Udo Walendy and others, are in fact probably genuine. (I have not listened to the recordings.) The problem is that we must first consider the *German* words that look suspicious, then the surrounding, contextual words, then the entire text, and finally the circumstances of the production of the text.

In this entry Goebbels said: "Beginning with Lublin, the Jews are being expelled [*abgeschoben*] eastward from the General Government [occupied Poland]. The procedure is a pretty barbaric one, and not to be described here more closely, and not much will remain of the Jews themselves. Broadly speaking, one can probably say that 60 percent of them will have to be liquidated, while only 40 percent can be put to work."

In itself, this last sentence tends to show that the Reich Minister of Propaganda did not know for sure that there was a German policy to physically exterminate the Jews, either totally or in part. This is so awkward for exterminationist historians such as Lucy Dawidowicz or Raul Hilberg that when they quote this entry they either do not reproduce the actual sentence (as in the case of Dawidowicz in *The War Against the Jews*, 1975, p. 139), or even cleverly manage to omit it (as in the case of Hilberg in *Destruction*, 1967 ed., p. 266, and, 1985 ed., p. 406).

As early as 1953, Gerald Reitlinger quoted this sentence from Goebbels' diary, and expressed the view that the destination of the expelled Jews was probably Belzec: "The destination of these transports was described *rather obliquely* in Goebbels' diary entry of March 27th." (Emphasis added.) (See: G. Reitlinger, *The Final Solution*, Sphere, 1971 ed., pp. 165–166, 267–268.)

Leni Yahil, in her impressive book, *The Holocaust* (Oxford Univ. Press, 1990), does not quote at all this entry of March 27, 1942. With regard to the deportation of the Jews, she writes (p. 293) that in 1941 "both Goebbels and Alfred Rosenberg were pressing for vigorous action to deport the Jews from the Reich. There is reason to believe that Rosenberg wanted to oust the Jews as retaliation for the Siberian exile of the Germans living along the Volga."

In order to understand what Goebbels really meant in his diary, it is necessary to cite other entries. Dr. Wilhelm Stäglich has put together some of them, providing interesting comments, although, in my opinion, he is, in passing, overly suspicious of the authenticity of some of them. (W. Stäglich, *Der Auschwitz-Mythos*, Grabert, 1979, pp. 116–118; *Auschwitz: A Judge Looks at the Evidence*, IHR, 1986, pp. 87–89, where both the original German text and an English translation is provided.)

Arthur Butz helpfully points out that we must understand that "extreme statements were a pervasive feature of Nazi oratory and rhetoric." (Which does not mean that Goebbels should be called a liar. See, in the same Jan.–Feb. issue of the *Journal*, Mark Weber's informative article on "Goebbels' Place in History.") Butz also shows how, in time of war, the English likewise had their own

brand of "oratory and rhetoric" along with "extreme statements," which is "even more remarkable when one considers that they came from a nation noted for *understatement.* (A. Butz, *The Hoax of the Twentieth Century,* IHR, pp. 69–72.)

Regarding Goebbels and the alleged extermination of the Jews, wartime rumors, "gas vans," and the way Goebbels reacted to such Allied "atrocity propaganda" (*Greuelpropaganda*), everyone should read and carefully consider what Hans Fritzsche, head of the radio department of Goebbels' Propaganda Ministry, had to say during his testimony on the witness stand in the Nuremberg Trial, June 27–28, 1946. (See the original German text in *Der Prozess gegen die Hauptkriegsverbrecher vor dem Internationalen Miltärgerichtshof,* Vol. 17, pp. 191–201.)

We have to be careful with English translations, especially with even such a highly regarded historian as Raul Hilberg does not hesitate to translate *"aufräumen,"* which means "to clear away," as "exterminate." When Goebbels says, *"Im Grunde genommen sind, glaube ich, sowohl die Engländer wie die Amerikaner froh darüber, dass wir mit dem Judengesindel aufräumen,"* Hilberg wants us to believe that what is being said here is: "I believe both the English and Americans are happy that we are exterminating the Jewish riff-raff." (*Destruction,* 1967 ed., pp. 259; 1985 ed., p. 396.)

The orthodox story is that in his diary entry of March 27, 1942, Goebbels was alluding to "killing centers" such as Belzec. (See G. Reitlinger, above, and R. Hilberg talking about Globocnik's "killing centers" in *Destruction,* 1967 ed., p. 266; 1985 ed., p. 406.)

This, by the way, brings us to Jean-Claude Pressac, who has just published a new installment of his "discoveries" in an article in the French magazine *Historia* ("Enquête sur les camps de la mort," *Historia,* Special issue No. 34, March–April 1995). Pressac writes of "incomprehensible things," "strange things," and "contradictions" in the orthodox story of the Treblinka, Belzec and Sobibor camps, and states (p. 122): "The present history of those camps will have to be profoundly revised."

Pressac now believes that at Belzec the Germans did not build execution gas chambers, but transformed delousing gas chambers into execution gas chambers! He claims that they did so "by addition of a big gasoline-powered motor producing carbon monoxide," which is quite a piece of news because, according to the orthodox legend, Belzec gas chambers had a diesel motor.

Without giving his name, Pressac severely criticizes Michael Berenbaum, research director of the US Holocaust Memorial Museum. Pressac repeats exactly what I said in 1993 about the Majdanek gas chambers, as portrayed in Berenbaum's book, *The World Must Know.* In his recent article, Pressac denounces "serious errors about the Majdanek gas chambers, presently circulated in massive doses in the USA, for example, by the Museum guide book, *The World Must Know,* of the Holocaust Memorial Museum in Washington."

I remember James J. Martin saying that revisionism can be great fun.

Robert Faurisson
(March 24, 1995)
Vichy, France

A Skeptic's View of Irving

The Journal of Historical Review is to be congratulated for having the courage to publish David Irving's essay, "Revelations From Goebbels' Diary," Jan.–Feb. 1995, even though it provides incontrovertible evidence to contradict the revisionists' conclusion that the Nazis did not intentionally liquidate Jews.

This essay provides additional data to my conclusion in my "Open Letter to Holocaust Revisionists" that David Irving is an outstanding documentarian and narrative historian, but leaves much to be desired as a theoretical or interpretive historian. Irving's essay was interesting, informative and well-written, but his interpretation of the above passage is startling, to say the least. Irving comments: "All he's [Goebbels] actually saying here is that the Jews are having a pretty rigorous time. They're being deported, it's happening in a systematic way, and not many of them are going to survive it."

Say what? A "rigorous time"? "Deported"? This has to be the most conservative interpretation of the word "liquidate" I have ever read ... I just cannot imagine that Irving really thinks this is what Goebbels meant. Please elaborate, Mr. Irving (or any other revisionists). I really am curious.

Michael Shermer
Editor-publisher
Skeptic *magazine*
Altadena, Calif.

Holocaust Education

Quite a bit of attention has been devoted recently to the campaign to impose "Holocaust education" in American public schools, including the portentously named "Facing History and Ourselves" program.

What exactly is the purpose of "Holocaust education"? Just what are the "lessons" of the "Holocaust"?

These who push such courses fuzzily try to relate the Holocaust story to homelessness in the United States today, disarmament, "tolerance," alleged discrimination against homosexuals, the Vietnam war My Lai massacre, and so forth.

The Holocaust myth is used to impose a form of social blackmail, to silence opposition to schemes that destroy our civilization and obliterate our culture. But a growing number of Americans like us who know the truth will not be intimidated.

P. H.
San Mateo, Calif.

Significant Aspect Overlooked

While citing their reasonable objections, your three movie critics [May–June 1994 *Journal*] seem to have nearly overlooked the most significant aspect of "Schindler's List." Spielberg made a big-budget film with a scene in which water, not hydrogen cyanide, came out of the Auschwitz shower heads — and was nevertheless praised, not attacked.

W. H.
Honolulu, Hawaii

Good Issue

The Sept.–Oct. 1994 *Journal* was one of the best ever, I think. Howard Stein's article, describing how a people dwelling on its status as victims finds that its fears or subconscious wishes tend to be fulfilled, is a classic.

Recently I read a review of a book by Michael Roth, *Rediscovering History: Culture, Politics and the Psyche*, about how history is the selective memory of those who recorded it, and of the need for a people to invent or fantasize their own collective past to give them a sense of group identity. It would seem that revisionism is fighting for much more than merely to bring history into accord with the facts.

From a Jewish point of view revisionism can be seen as an assault against their unifying myth and sense of identity as a people. It is understandably regarded as an attack against a communal sense of history in which Jews see themselves as distinctive among the peoples of the world because they have suffered uniquely.

I also liked the *Journal* article on Vilfredo Pareto. I was pleased to meet and talk with the author at the recent Twelfth IHR Conference, who told me that this article would be appearing in the forthcoming issue of the *Journal*.

Enclosed is a contribution to help with the publishing of the new books you mentioned. I hope there is enough support to keep the Institute viable, because I know how difficult it is to keep such an organization going on the receipts from the sale of books and other materials.

Unfortunately, there is not a very big market for truth in the world we live in. If someone could come up with a book entitled *How I Made a Million Dollars by Understanding the 'Holocaust,'* I am sure it would be a best seller. This is not realistic of course, and anyway is not the Institute's purpose.

Again, congratulations on the Institute's excellent *Journal*, and my thanks to all those who contribute to it.

Terry A. Klingel
Homer, Alaska

Appreciation from Jesse Jackson

As I express my thanks for the wonderful gift (informational sheet on the "Holocaust") that I received from you, I must first stop and take this opportunity to apologize for such a lengthy delay in acknowledging your letter ...

Your gift was greatly appreciated ...

Again, I say "Thank you."

(Rev.) Jesse L. Jackson
National President
National Rainbow Coalition, Inc.
Chicago, Ill.

Esteem from Bulgaria

I have the honor of introducing to you the Monarchist-Conservative Union of Bulgaria.... The Union was founded in 1990 by a small group of people sharing the same views, but today it has a substantial number of members and sympathizers across the country, as well as large political prestige and influence.

It follows these main lines:

1. To propagate and popularize among the Bulgarian people the monarchist and right-conservative political ideas;

2. To struggle with political means for the restoration of the ancient form of state rule in Bulgaria — the monarchist one ...

3. To struggle with political means against the left ideological threat on every level in the name of the right principles based on the true all-Christian human values, and thus to help the national, social and spiritual growth of the Bulgarian people and the prosperity of our Fatherland.

We know your organization very well, hold in high esteem and share the ideological and political principles on which it is based, and in whose name it exists and works. Even in the magazine of the MCU "Logos" and in our newspaper "Royal Gazette" we have published information about you.

Our sincere wish is, if possible, to build closer contacts, to establish firmer relations between ourselves, and eventually to cooperate in the future ...

Ivan Marchevsky, President
Monarchist-Conservative Union of Bulgaria
Veliko Tarnovo
Bulgaria

Immersed in Literature

I am originally from Hungary, and every year I spend a couple of months there. I was surprised to find a total lack of revisionist literature. That such literature is not available there in bookstores is not surprising, of course, but it is remarkable that Hungarians are not aware of the existence of Holocaust revisionism.

I am not a historian, but a mathematician. In fact, history never interested me much, until the "Holocaust trial" of Ernst Zündel. Then I immersed myself in revisionist literature, and now would like others to know of it as well. I have translated several IHR leaflets into Hungarian, and would like to publish them.

J. D.
Ottawa, Ont.
Canada

We welcome letters from readers. We reserve the right to edit for style and space. Write: Editor, PO Box 2739, Newport Beach, CA 92659

What Attendees Are Saying about IHR's
TWELFTH INTERNATIONAL REVISIONIST CONFERENCE
September 3-5, 1994 in Irvine, California

Just a brief note to let you know how very much I enjoyed the entire conference. I am a seasoned "conventioneer" and have had my share of high-caliber events, both as a speaker and as an attendee. I have never seen such scholarship and class! Thoroughly enjoyable conference! —I. Rimlaud

Thank you for all the work each of you did to make the Twelfth IHR Conference the intellectual event of the year. . . . [It] was my third — and the best! . . . Each [speaker] was excellent! —P. Mayer

I wish to thank you for an excellent IHR conference in Irvine, California. The conference speakers were excellent. Everything seemed to be better organized and more relaxed and friendly. —J. Bishop

I found the conference deeply interesting. I just arrived home determined to redouble my efforts on behalf of revisionism. —A. Thomas

The depth and breadth of the topics [and] the quality of the presentations [made this conference] one of the best I've ever attended. —H. Becker

This weekend was a wonderful opportunity to meet honest historians from around the world. Their enthusiasm and professionalism in spite of political persecution was inspiring! —G. Cetton

Twelfth Conference Lectures Now Available on Audio Cassette and Videotape. Quality VHS Videotapes (some videos include two speakers) are $29 each. Audio Cassettes are $9.95 each. (See below for special set prices)

Video #V108 IHR Director **TOM MARCELLUS**, IHR editor and conference M.C. **GREG RAVEN**, and *Journal of Historical Review* editor **MARK WEBER**. Weber dedicates the Twelfth Conference to American historian William Henry Chamberlin, and gives a rousing keynote address entitled *Further Progress and New Challenges* (audiotape **#A134**).

Video #V109 Engineer **FRIEDRICH P. BERG** explains in fascinating slides how 500,000 wood-burning gas vehicles produced in Germany during the war would have made ideal "gas chambers," but were never used as such (audiotape **#A137**). Aerial photography expert **JOHN BALL** reveals new forensic evidence showing that wartime CIA reconnaissance photos of the German camps were altered to fit the Myth (audiotape **#A135**).

Video #V110 Swiss revisionist activist **JÜRGEN GRAF** discusses the *Three Pillars of the Holocaust Story*, prefacing his talk with a report on the Third World minority invasion of Europe (audiotape **#A136**). Italian documents scholar **CARLO MATTOGNO**, author of *Auschwitz: The End of a Legend*, demolishes exterminationist Jean-Claude Pressac's second attempt to answer the revisionists (audiotape **#A141**).

Video #V111 IHR media director **BRADLEY SMITH** describes the astounding success of the "Campus Project" in placing full page revisionist ads in college papers across America. He also tells side-splitting anecdotes about his run-ins with anti-revisionist heavyweight Deborah Lipstadt (audiotape **#A139**). Independent documentary film producer **DAVID COLE** reports on his on-again, off-again intellectual affair with editor and publisher of *Skeptic Magazine*, Dr. Michael Shermer (audiotape **#A143**)

Video #V112 Brilliant, controversial English historian and international bestselling author **DAVID IRVING** thrills the audience with an update on his worldwide Campaign for Truth in History. In part two of his talk, Irving reveals the most telling entries from Goebbels' long-suppressed personal diaries (audiotape **#A138**).

Video #V113 France's peerless revisionist **ROBERT FAURISSON** delivers a humorous lecture entitled *The U.S. Holocaust Memorial Museum: A Historical Fiasco*. The professor toured the museum just days before the conference (audiotape **#A142**). International revisionist emissary **ROBERT COUNTESS** explains his unique methods for *Getting Out the Word* (on audiotape **#A139** with Bradley Smith).

Video #V114 Canadian revisionist activist **ERNST ZÜNDEL**, barred by the U.S. State Department from attending three previous IHR conferences, pays tribute to fellow revisionists around the world, tells of his trials and ultimate victory in Canada's Supreme Court, and describes his recent trip to Russia, where he met with leaders to introduce historical revisionism (audiotape **#A140**).

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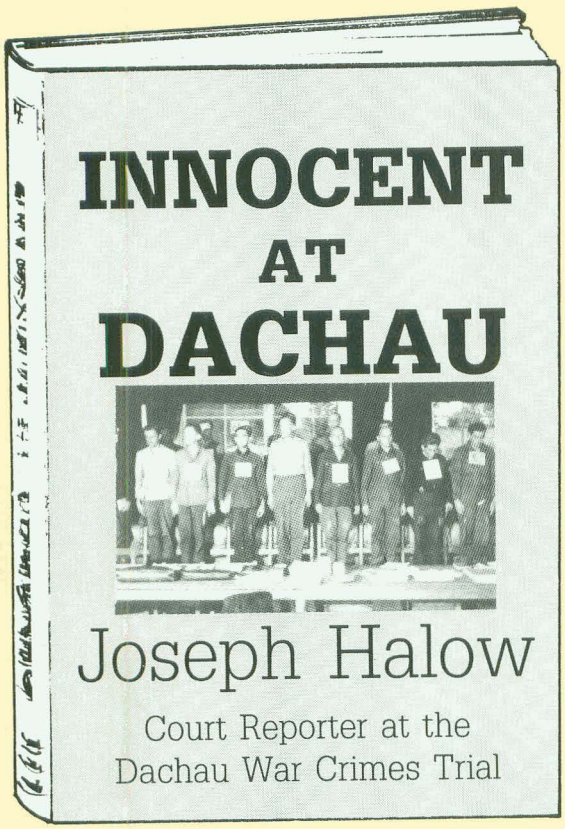
The Heart-warming, Infuriating, Informative, and Revisionist memoir that Dares to Tell the Truth About the Postwar Trials of the Germans

INNOCENT AT DACHAU

AMERICAN TEENAGER JOE HALOW was still a boy when he sailed to war-ravaged Germany in late 1946. The year he spent there, taking part in some of the most sensational of the war-crimes trials of the defeated Nazis, turned him into a man.

Innocent at Dachau is Joe Halow's account of his year in postwar Germany, above all his work as a court reporter during the U.S. Army courts-martial at Dachau. There Halow witnessed, recorded and transcribed some of the most gripping testimony from some of the most sensational trials of the postwar years: of SS guards from Buchenwald, Mauthausen, and Dora/Nordhausen; of the inmates who carried out their orders as kapos (prisoner trusties); and of German villagers who attacked and murdered downed American fliers in the last phase of the Allies' terrifying air war.

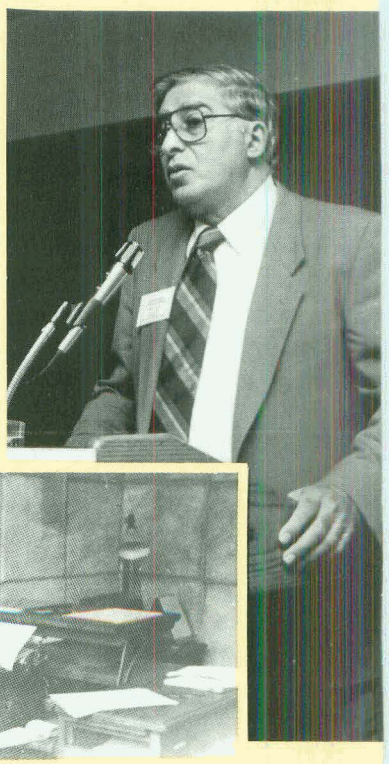


Armed with an ironclad faith in American righteousness when he arrived, young Halow soon saw the flaws and abuses in the trials: reliance on *ex post facto* law and broad conspiracy theories; abuse of prisoners during interrogation; and the shocking tolerance, even encouragement, of perjured testimony by concentration camp survivors. The teenaged American court reporter came to sympathize with the plight of the accused, particularly those convicted, sentenced or executed unjustly.

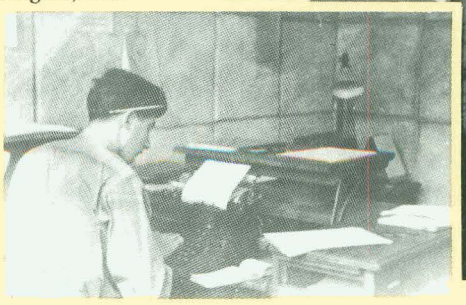
Innocent at Dachau is Joe Halow's story of his coming of age, of his loss of innocence in the Dachau courts. And it's the human drama of how he came to terms with his own anti-German feelings living and working in a Germany still heaped with rubble and ruled by the black market, in the shadow of the looming Iron Curtain and approaching Cold War.

Innocent at Dachau is also the story of how, four decades later, Joe Halow went back — back to the long-classified records of the Army's trials at Dachau where he found astounding confirmation from official sources of his own misgivings about the trials; and back to Germany for a moving visit with one of the German SS men Halow watched testify about his role at Nordhausen concentration camp.

Outspoken, informative, moving, ***Innocent at Dachau*** is a unique testimony to one American's quest for truth, understanding and honor, in a realm ruled even today by shibboleth and taboo — a book that deserves to be read, and read again.



Joseph Halow was born and raised in Altoona, Pennsylvania. After a brief stint in the U.S. Army following World War II, during which he served in Peking, China, Mr. Halow served as a court reporter at the U.S. Army war crimes trials at Dachau. Mr. Halow has had a long career in the export-import business, during which he headed an association that promoted the exportation of American grain. A Phi Beta Kappa graduate of The George Washington University, Joseph Halow is the author of numerous articles on agricultural affairs, as well as a book, *U.S. Grain: The Political Commodity*. He lives near Washington, D.C.



TOP: The author at publisher's 1990 historical conference. **INSET**: Germany, 1946: The author transcribing his courtroom "take" for the record.

INNOCENT AT DACHAU

By Joseph Halow

Clothbound, 337 pages, Photos, Index, $15.95

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